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The Spirit of Missions

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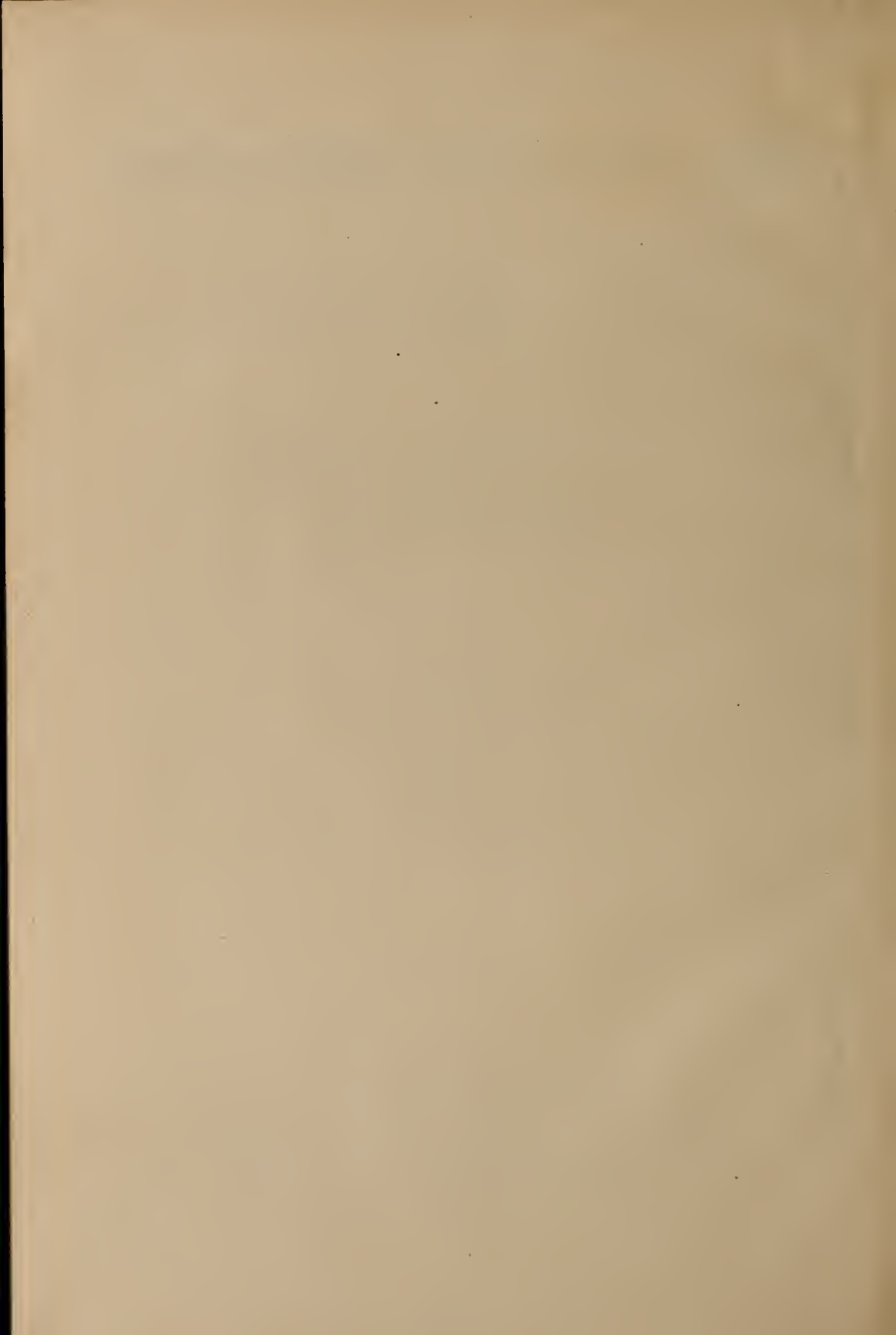
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THE
Spirit of Missions

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THE PROGRESS OF THE KINGDOM

WITH this issue **THE SPIRIT OF MISSIONS** begins its eighty-seventh year. On entering the new year we wish our first word to be one of gratitude to Almighty God for the privilege of service. Our next thought is one of appreciation to the many individual friends who have in one way or another expressed their good will. This includes those who have sent us their New Year's greeting in writing; it includes every one of you who has subscribed or renewed a subscription, thereby not only wishing success but investing in the future of the magazine; it includes those who as printers or engravers are giving of themselves; above all it includes the members of our big family at the Church Missions House who have shown in ways and at times too numerous to mention their devotion to **THE SPIRIT OF MISSIONS** and the cause it represents. We wish therefore in expressing our appreciation for all that you have made it possible to accomplish, to venture the hope that working together we may make the year of 1922 the best year so far in all our history.

AT this time when China's future and China's past are constantly being referred to—very often with a rather confused notion as to just what China's present may be—it is of added value to read a statement such as Mr.

Littell's, showing something of the modern miracle of the *Chung Hua China Sheng Kung Hui*. There are many lovely places in China where nothing could be added but a realization of the presence of God. There are many barren spots in China where all that need be done is to draw upon our store of experience and offer it in the proper spirit. There are many sad sights in China where the only cure is a realization of the brotherhood of man. What we say of China however may be said in greater or lesser measure of any country and of any people. But we do maintain that the manner in which China has shown within herself the ability and the desire to do that which is right is justification for great hope in the future. Possessing the dignity of the older civilization she has had the grace to accept at the hands of her younger sister countries advice and instruction. It is only too true that the number of Christians in China is but the smallest fraction of the whole; it is also true that our Lord said that the Kingdom of God "is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

Mr. Littell points out that "at present the number of self-sacrificing patriotic leaders is too small to deal with the situation. But we look forward to the time when they shall have appeared in sufficient numbers, with sufficient experience and matured judgment to bring in the new day of China's greatness, for which we all long and pray. The Christian Church alone has the key to the situation. It alone can be counted on to serve China without suspicion of selfish or ulterior motives. It is able to inspire men and women in the New China with the vision of a government and a social order based upon righteousness and justice and truth."

Shall we not therefore in our thought of and for China believe that the new day is surely coming; and must we not know that its advent depends partly upon our effort to lead the way and upon our readiness to help those who look for a government based upon righteousness and truth?

The Progress of the Kingdom

THE Centennial Offering is still open. Many treasurers, both diocesan and parochial, have not rendered their final reports as gifts are still being made. Offerings have come in from many sources, however, the very geographical position of which shows something of the widespread interest in this material emphasis of the centennial of The Domestic and Foreign Missionary Society. Aside from offerings received from the United States gifts have come from congregations in Europe, in Japan, in China and some of the Islands.

As explained to the Church generally at the time of the Centennial last November, nine objectives were chosen, the accomplishing of which would constitute so many material monuments of the centennial. They are as follows:

VIRGINIA. New buildings and improvements at the Bishop Payne Divinity School.

ILLINOIS. Chapel at the State University.

JAPAN. A church at Nara.

CHINA. Land and buildings, Saint Andrew's, Wuchang.

CHINA. Church, residence and school at Nanchang.

CHINA. Church at Yangchow.

HONOLULU. New building for Iolani School.

LIBERIA. To complete the industrial school at Cape Mount.

PORTO RICO. Home for nurses at Saint Luke's Hospital, Ponce.

It was impossible to give a detailed account of these objectives in the Centennial (November) issue of THE SPIRIT OF MISSIONS or in December. We are giving short accounts of five in this issue and plan to give the other four in February. The order in which the articles are given in no way establishes the order of their importance. The nine objectives have been placed by the committee on the same basis and it is earnestly hoped by all concerned that the Centennial Offering will be sufficient to realize them all. Whatever is contributed over and above will be used to erect buildings in other fields as decided by the committee.

The Bishop Payne Divinity School has rendered service of so decided value that not only its past record but its future plans demand additional and better equipment. Doctor Patton recalls only a few of the many friends when he reminds us of the opinion of such men as he has quoted—men whose experience in this special field adds weight to their words.

The opportunity for service at one or another of the colleges and universities is one of long standing but has become new in its scope. Only recently has the Church as a whole through its Department of Religious Education aimed to accept the privilege and to assume some general oversight of the work undertaken. The Illinois State University is but one of many places where such service is being or should be rendered and the chapel at Urbana will be a fitting milestone marking the progress of the Church's endeavor.

Doctor Wood's vivid picture of the journey to Yangchow and our mission there makes one ask as he does: "Is it any wonder that the Yangchow church was named as one of the buildings to be erected with our Centennial Offerings?" There is but one answer to the question.

From China to Liberia is a long journey and the devotion and service of the Church are equally widespread. An industrial school! What possibility for service it has! We believe that Bishop Overs and his coworkers are entering upon this new phase of mission work in Liberia in the right spirit when they say: "What we hope to do is only in preparation of the larger work that we believe the Church will speedily make possible."

The Progress of the Kingdom

Bishop Colmore brings us back to the Western Hemisphere. The actual practical value of the Nurses' Home in Ponce will be seen at a glance. As the bishop reminds us the students are given not only a noble profession but they are taught it from the Church's standpoint, and while in residence at Saint Luke's they are to be given a Christian home, the center of life of which is the chapel. We all join in the hope that the actual construction may begin in a short time.

WHAT a happy summary of twenty years as a missionary bishop is given in Bishop Mann's brief article! And what a privilege is ours in being permitted to publish it and the excellent likeness of Bishop Mann. From North Dakota to Southern Florida is a long way and the decades spent at both ends of that journey, taken separately or together, form an accomplishment and service in which the whole Church takes pride. "The region of grassy prairies" and "the region of lilled lakes" contain a host of friends whom Bishop Mann has won. He does not say it, but we all know that the reason "no bishop has ever had a more loyal band than that which helped me in North Dakota nor that which is now helping me in Southern Florida" is because of his friendship and consideration for these men. In reminding you of Bishop Mann's twenty years' service as a missionary bishop we take it upon ourselves to extend to him the hearty congratulations and the earnest good wishes of the readers of THE SPIRIT OF MISSIONS and to assure him of our continued prayers for God's blessing upon him and his work.

LAST spring the papers quite generally throughout the country told of the gathering in and starting from Brooklyn of Scott's Modern Caravan. As the procession of automobiles worked its way across the continent it was heralded with rather widespread notices and many welcomes were extended in the name of this or that state, city or town. The welcome which crowned them all at the end of their journey was that extended by the Church. Churchmen all over the country will watch the development and growth of the settlement at Roseworth with keen interest. We join in the hope expressed by Mr. Baird that some day we may tell you of a chapel built by the pioneers of Roseworth.

UNITED Thank Offering of 1919 were given to a special effort—that of the Victory Offering, which marked the gratitude of the women of the Church for the end of the war. How better can they mark the Offering of 1922 than by making it a very special gift for what is being done in Washington? So the executive board of the Woman's Auxiliary is suggesting that they gather between now and September seventh a PEACE THANK OFFERING. Just as the Victory Offering completed and crowned the United Thank Offering gathered during the three years, 1916-1919, so will this PEACE THANK OFFERING crown and complete the United Thank Offering gathered in 1919-1921. What shall be the amount? That is to be measured only by the gratitude of Church women for the prospects of permanent peace filling the hearts of all today. But, if it is really to be an adequate sign of that satisfaction, those who know *must tell others* of this proposed plan. Therefore, let us see that no woman in the Church fails to know that through the United Thank Offering of 1921 she may make a PEACE THANK OFFERING.



SANCTUARY OF MISSIONS

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the
night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall
last,
And our eternal home.

—Isaac Watts, 1719.



THANKSGIVINGS

WE thank Thee—
For the privilege of enter-
ing on a New Year of service.

For the modern miracle of the
Chung Hua Sheng Kung Hui in
China. (Page 9.)

For the opportunity of erecting
in various parts of the world, sub-
stantial material monuments to
commemorate the Centennial of
the Domestic and Foreign Mis-
sionary Society. (Pages 5, 25-36.)

For the direct inquiries after
God which come to missionaries
in the field. (Page 37.)

For the twenty years' service
which Bishop Mann has given, and
we pray Thee to bless and prosper
his endeavor in the years to come.
(Page 39.)

INTERCESSIONS

WE pray Thee—
To guide and direct our
efforts in the New Year, grant-
ing us grace to serve Thee better
than ever before.

To bless China in her effort to
help herself, and to enable her
sister nations to be loyal and true
in their desire to lend assistance.
(Page 9.)

That Thou wilt put it into the
hearts of Thy faithful people so
to express their thankfulness
through the Centennial Offering
that at least the nine material ob-
jectives will be assured. (Pages
5, 25-36.)

To bless the new settlers in
Idaho and the bishop and other
clergy in ministering to them.
(Page 41.)

That Thy blessing may rest upon
all those who have gone forth in
Thy Name, especially upon those
whom we have in mind at this
time. (Page 51.)



PRAYER

For the New Year

L ORD, we desire to place our-
selves and what we are about
to undertake in Thy hands. Guide,
direct, and prosper us, we beseech
Thee; and if Thou seest that this
undertaking will be for Thy glory,
grant us good success. Make us
and those who act with us to feel
that, unless Thy blessing is with
us, we cannot succeed, and that,
except the Lord build the house,
their labour is but lost that build it.
Prevent us, then, O Lord, in this
and in all our doings with Thy
most gracious favour, and further
us with Thy continual help, that
in all our works begun, continued
and ended in Thee, we may glorify
Thy Name; through Jesus Christ.
Amen.—Bishop Ashton Oxenden,
1808.

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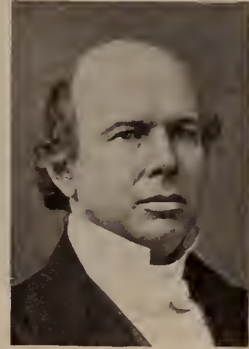
GATE TO THE CATHEDRAL COMPOUND IN ANKING
Formerly the entrance to a temple

THE CHUNG HUA SHENG KUNG HUI

The Holy Catholic Church in China

By the Reverend S. Harrington Littell

THE *Chung Hua Sheng Kung Hui*—the Chinese branch of our own Communion—is one of the most striking results of the Church's work in our generation. Perhaps it is not as thrilling, in some ways, as the marvelous spread of the Christian faith in Uganda, where in half a century the Church of England took hold of a savage African nation and made it Christian; where the son of the king who killed the first bishop, instead of succeeding to the throne, offered himself as a priest of the Church and has been ordained with the son of the bishop; where cannibalism has disappeared and where the people have been led far on the way to Christian civilization. That, to me, is the greatest miracle of modern missions. But I think the Chinese Holy Catholic Church, now a self-governing body, comes pretty close to being the second. The organization of this native Chinese Church has been effected within the lifetime of the Board of Missions of our own American Church. Just as in the early colonial times the Church of England sent its missionaries into the thirteen colonies and laid the foundation of our Episcopal Church, which, since the Revolution, has been a self-governing body, so in China the missionaries from several branches of the Anglican Communion have introduced the spiritual forces of our Church life in such way that there has been created a national Church of China, which, while not able yet to dispense with guidance and help from outside, directs its own work, forms its own policies and begins to take large responsibility as the newest and youngest branch of the world-wide Anglican Communion; and this has all happened



THE FIRST BISHOP BOONE

since 1835, when the first Bishop Boone sailed for China. It was not until 1841 that he was able to enter the country, spending seven years outside in learning the Chinese language and endeavoring to find an entrance. At the same time missionaries from the Church of England began to reach China, and since then many workers from England and Canada and Australia and other parts of the British Empire have taken their part, and a very large part, in laying the foundations of the Chinese Church. In 1912, the year when the Republic of China began its life, all these different Church elements were joined together, and the organization of the Chinese Church was effected. From that time missionaries from America to China have had a different status from that which existed before. We became assistants and advisers and helpers to the Chinese Church, with our allegiance to that body, working under the Constitution and Canons of that Church, and not directed, as before, by the Board of Missions in this country, or by any other outside authorities. We Episcopalians are supposed to be slow-going and conservative, and in

The Chung Hua Sheng Kung Hui

many things find ourselves behind other Christian bodies. For once the order has been changed, and we lead the way. Go to China and see the only native, fully organized, self-governing Church which has yet appeared and you will find that it is ours. I think the next Christian group that will complete the organization of its native Communion is the Presbyterian, which hopes to form a National Assembly for China next year; but even if it does, it will be exactly ten years behind us.

The *Chung Hua Sheng Kung Hui*, as the Chinese Church is called, meets once in three years to legislate, just as our Church does. It has its house of bishops and house of delegates just as we have. Already the house of bishops contains a larger number of bishops than we had in America for the first 200 years after the landing at Jamestown, having reached the apostolic number, twelve. Three of these are American, one is a Canadian, seven are British and the twelfth, perhaps most significant of all as showing the depth of the foundations of a truly native Church in China, is a Chinese. In 1918 Archdeacon Sing was consecrated in Shanghai and began to share with Bishop Molony the leadership in the diocese of Chekiang. It will be seen that by no means the largest part of the work of organizing the Chinese Church has been done by our missionaries from America. The Church of England has developed the largest of all the dioceses, that of Fuhkien.

It has developed the strongest work among women that we have, and until recently its medical work was larger than any which we had developed, until our great hospitals in Shanghai, Anking and Wuchang were well equipped.

The particular contribution which our American Church has made has been along educational lines. Almost from the start we emphasized the educational side of missions with a view to building up a well-trained Chinese ministry and an intelligent laity. The result has been very satisfactory and the wisdom of this method fully apparent. Our contribution to the upbuilding of the national life of China, as well as of the Chinese Church, has been large. Through our schools and colleges we have produced some of the outstanding men in the country. Before speaking particularly of leadership in the Church, I want to mention a few names of men whose reputation is now international and who have been trained for their various walks of life in Church schools and colleges in China. Doctor W. W. Yen, the Minister of Foreign Affairs at Peking, who was expected to lead the Chinese representatives to the conference on limitation of armaments at Washington, is one. He is the son of one of our first Chinese clergymen, the Reverend Y. K. Yen. The present minister from China at Washington, Doctor Alfred Sze, is a Saint John's University man. His predecessor,



THE COMPOUND OF SAINT JOHN'S UNIVERSITY, SHANGHAI



BOONE UNIVERSITY, WUCHANG, CHINA

Doctor Wellington Koo, now in London, is also a Saint John's man, as are also several Chinese ministers in European and South American capitals. The first president of Tsing Hua College at Peking, where, under the Boxer Indemnity Fund which America returns to China, students are prepared to enter American universities, is one of our graduates. The most important industrial undertaking in Central China is at Hanyang near Hankow, where there is an important iron and steel works. The director of the whole establishment is a graduate in science of Saint John's University. The managing director of the Hankow-Canton Railway now under construction is one of our men—a leader of the Church in the cathedral of Hankow. So, whether in industry or education, diplomacy or railway construction, as well as in the Church, we are making notable contributions to the leadership which is so much needed at this time in China.

For the Church, we have trained many splendid clergymen. The total number of ordained Chinese, including those trained by missionaries of the Church of England, is now 161, and a

very satisfactory number of candidates for Holy Orders is enrolled. In China we keep our eyes open for the very best of the young men and women in our schools and congregations and lay upon them the duty of considering the call to the ministry, or to study medicine, or to become teachers, or nurses, or catechists, or Biblewomen, or deaconesses, and the result is that we are rapidly training the future leaders of the Church.

I think it will help you to realize the sort of men who are offering for the ministry in China, if you read two of the letters which students in one of our universities have written asking that they be allowed to study for Holy Orders. I have selected these from a large number which the bishop and the dean of the Theological School have received.

The thought of consecrating myself to the will of God has long been in my mind, because I feel sure that the cure of the disease of China is a matter absolutely dependent upon the prosperity of Christianity. Besides, to serve God, and to fight for the cause of justice and right is a glory with which no glory of other kind is comparable. Therefore I beg to inform you once more that I am determined to give myself heart and soul



THE FIRST CHINESE TROOP OF BOY SCOUTS, 1914

up to the Church of Christ and to begin my theological course this China New Year.

Since I have pondered my future seriously, I recognize that I am brought here with much cost, and I feel that God's blessing is always round about me. I do believe that He is life, love and strength, and so I do wish to make Him my own property. His call has come to me for years, and I know that now is the time for me to glorify His name and to do my duty to my country, China. Therefore I sincerely apply myself to prepare for Holy Orders, and I do desire to enter my preparation under the direction and instruction of His ministers in the coming China New Year.

These letters were written in English just as you read them. You see what a high ideal of the ministry these men have in the way of self-consecration, through service of God in His Church for their fellowmen. Some of our Chinese clergy have developed so strongly that they have been placed in charge of important institutions and are proving to be capable of the leadership which is being given them. The archdeacon in my diocese, for instance, is a Chinese, and five other bishops have appointed Chinese archdeacons.

Since I was in America on my last furlough the number of trained Chinese missionaries to their own people,

in the native Church, has increased by a thousand. The total number of trained Chinese workers today, ordained and lay, men and women, has reached the total of 2,842. This is a striking evidence to the fact that our method of producing a native Chinese Church, by *training leaders*, is the right one. For this reason the further development of our educational work in China is of the utmost importance at this time, and the most constructive work a missionary from America can do is to devote himself to the work of increasing the number of Chinese missionaries who shall carry the Gospel to their own countrymen and take responsibility more and more for the extension and support of the Chinese Church. More and more, the missionary from America will become a specialist, passing on to selected Chinese his training.

The willingness of the Chinese Church to take its share of responsibility in making China Christian was shown at the first synod of the Church, when legislation was effected by the creation of the Chinese Missionary Society, which undertook to select the most needy of the provinces where no work of our Church was found and to be responsible for evangelizing it. The



SAINT JAMES'S HOSPITAL, ANKING, CHINA

synod decided on the Province of Shensi, off in the northwest, has sent a dozen missionaries there, has bought land and erected buildings, church, schools, residences—all from gifts in China—and is not asking any financial help from outside. This means that there are only three out of China's eighteen provinces where our Church is not represented. In fifteen provinces we have been able to initiate Church work in the capitals and many of the most important large centers of life. I need hardly say that there are vast stretches of country and large numbers of cities and towns still untouched. But the amount that has been accomplished already is wonderful, in the few decades since Bishop Boone first sailed for China.

People often ask me if the Chinese are not distracted by the number of Christian communions at work in China. I cannot justify the weakness which undoubtedly results from the divided state of the Church of Christ in China, any more than I can approve

of it in America, but I have never heard of any Chinese prevented from becoming a Christian because of the divisions in Christendom. With so many unevangelized parts of the country, and such numbers of non-Christians everywhere, there is naturally not the same kind of competition which we find in America. Naturally, also, Christians of all names are thrown into closer cooperation in face of the vast needs and problems of China. In much of the work for the social betterment of the country, or for relief in times of famine or other distress, all Christians join forces and work harmoniously. But this does not satisfy, and our Church has taken the lead in efforts to bring all Christians into definite unity. At the General Synod of the Chinese Holy Catholic Church held in the diocese of Hankow last April the Resolutions and the Appeal to all Christian people regarding the reunion of Christendom issued by the 1920 Lambeth Conference of 252 bishops of our communion were adopted as the



THE FOURTH GENERAL SYNOD OF THE CHINESE CHURCH

Boone University, W'uchang, April 17, 1921

In the front row, seated, from left to right, are (1) Bishop Duppu, Victoria; (2) Bishop Sing, Assistant Chekiang; (3) Bishop Norris, North China; (4) Bishop Molony, Chekiang; (5) Bishop Cassels, Western China; (6) Bishop Graves, Shanghai, chairman of the House of Bishops; (7) Dr. Pott, chairman of the House of Deputies; (8) Bishop Scott (retired), North China; (9) Bishop Roots, Hankow; (10) Bishop Banister, Kwangsi-Hunan; (11) Bishop Huntington, Anking; (12) Bishop Hmd, Fukien; (13) Reverend T. A. Scott, bishop-designate of Shangtung



THE NEW CHURCH OF OUR SAVIOUR, SHANGHAI

basis upon which the Chinese Church will seek conference with all other Christian bodies at work in the country. A powerful committee on union was elected and instructed to proceed in the matter. It may be that the reunion of Christendom will start in the mission field, and when the time comes the Church of China will be able and ready to do its part in bringing about that reunion.

In addition to the financial responsibility for the new mission in Shensi Province, there are other facts which indicate real progress towards self-support. The diocese of Hankow supports a group of mission stations with chapels and a school, far off in the southwest of the diocese, nine days' journey beyond Ichang, which was our furthest point until Shihnan was opened. The cathedral at Hankow for two and a half years has received no contribution for its parish work from abroad. In addition to meeting all its own expenses, it has given fifty per cent of the total needed for itself as an additional sum for missionary work outside. I wonder how many parishes

in this country give half as much for the Church outside their own walls as they do for their own parish expenses? The Church of Our Saviour at Shanghai has been self-supporting for a number of years. It bought its land, paid for its splendid new church building, and is now erecting a school building to cost \$40,000—and everything has been given by the Chinese. Saint Peter's Church in Shanghai has asked the Board of Missions to cease its appropriations for the parish. At Saint John's University five new buildings have been erected since my last visit to America. Two of these have been given entirely by Chinese donors and two others have been paid for largely by gifts from the same source. One of the main buildings at Saint Stephen's College, Hongkong, was given by Chinese, and cost \$45,000. These are a few indications of the willingness of the Chinese to increase their gifts for self-support; and the entire sum received for 1920, in contributions, hospital and school fees, reached the total of \$573,000, which is twenty times the amount received in the first



CONFIRMATION CLASS AT SAINT MARY'S HALL, SHANGHAI, 1921

year I went to China. The establishment of a native Church has given the Chinese Christians an enormous impetus towards self-support.

In our own Church schools we have no less than twenty-three thousand pupils, and the total number of students in Christian institutions of all kinds in China has reached nearly three hundred thousand. This means, I suppose, that eight or ten thousand young men and women pass out of these centers of Christian learning every year. Think of the importance of the welfare of China and to the upbuilding of the Church which this fact connotes. Think of the number of men and women imbued with Christian ideals and standards, even though many of them are not actually professing Christians, who will be ready to face the problems of their country in ten or twenty years. At present the number of self-sacrificing patriotic leaders is too small to deal with the situation. But we look forward to the time when they shall have appeared in sufficient numbers, with sufficient experience and matured judgment to bring in the new day of China's greatness, for which we all long and pray. The Christian Church alone has the key to the situa-

tion. It alone can be counted on to serve China without suspicion of selfish or ulterior motives. It is able to inspire men and women in the new China with the vision of a government and a social order based upon righteousness and justice and truth. The volunteer for Church work in China today will find the field of his usefulness on the lines in which he is specially trained unlimited. He will find opportunity for "Adventure for God" which he may seize in a spirit of abandon, sure that "his labor is not in vain in the Lord." There is danger, and there are rocks ahead. There will be outbreaks among the bandit-soldiers who roam about large sections of the country, and the work will not be easy nor the problems few. But if he is a real man, who prefers a hard problem to an easy one, who has completely offered his life to God and will take the consequences; if he be young enough, and sufficiently equipped in mind, body and soul to commend himself to the Chinese Holy Catholic Church—then let him come to China, and he will find that there is no greater sphere of usefulness, or deeper joy or satisfaction in life than just being a missionary of the Cross of Christ in China.



*Some
of
China's
Many
Lovely
Places*

THE THREE WATERFALLS



AN OLD CHINESE GATEWAY



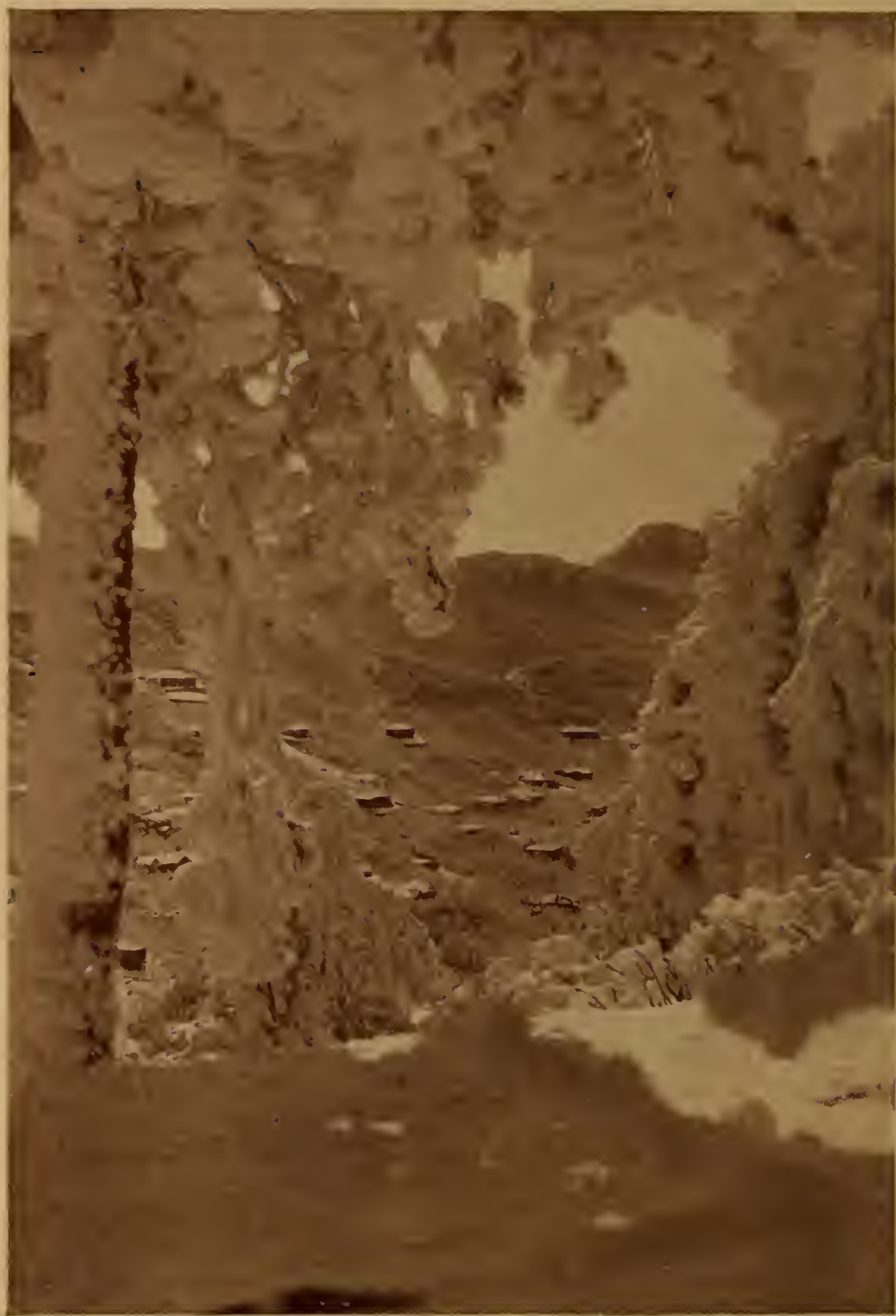
AS CHARMING IN REALITY AS IT IS IN THIS PICTURE



IN THE WOODS



THE "LITTLE ORPHAN" IN THE YANGTSE BELOW KIUKIANG



KULING IN WINTER



UNDER A BRIDGE IN WUSIH



SUNSET ON THE YANGTSE



THE BISHOP PAYNE DIVINITY SCHOOL

The building on the right is Whittle Hall; on the left are the chapel, the residence of the warden and the dining hall

OBJECTIVES OF THE CENTENNIAL OFFERING

I. THE BISHOP PAYNE DIVINITY SCHOOL

By the Reverend Robert W. Patton, D.D.

IN the colonial records of Bristol Parish, Petersburg, Virginia, dating as early as 1732, the baptism of Negroes is recorded. At the close of the Civil War, quite a number of Negro communicants worshiped regularly on Sundays with the white congregations of Saint Paul's Church and Grace Church. In 1865 a Sunday School for Negro children was organized by the rector, the Reverend Churchill J. Gibson, and conducted by two ex-confederate soldiers, Alexander W. Wedell and Robert A. Gibson, both of whom later entered the ministry. The latter was elected bishop

of Virginia, after the death of Bishop Whittle.

Soon after the organization of the school in Grace Church, Saint Paul's opened a Sunday School for Negroes under the direction of Major Giles B. Cook, formerly a member of General Lee's staff. Major Cook also afterwards entered the ministry. He became rector of Saint Stephen's Church, Petersburg, and continued his fruitful ministry to the Negroes. He organized Saint Stephen's Normal School for the training of Negro teachers for the public schools. The experiment was so successful that it was soon

Objectives of the Centennial Offering

supplying some of the best trained teachers in the state. With the hearty cooperation and support of Bishop Whittle and the trustees of the Theological Seminary of Virginia, Mr. Cook in 1878 added a theological department to Saint Stephen's Normal School. Again such encouraging success crowned this effort that by 1884 a well-organized divinity school had developed. In that year a charter under the laws of the state of Virginia was obtained with the title of "The Bishop Payne Divinity School", named after the Right Reverend John Payne, the first missionary bishop of the Church in Liberia, Africa.

The Bishop Payne Divinity School is a living demonstration of Saint Paul's assertion that "Faith is the substance of things hoped for." He might have said that it is also their sustenance, for the three consecrated confederate soldiers had neither money nor other material means. Their successors who builded on their foundations have been continuously handicapped by lack of money to meet the most pressing needs for maintenance and repairs. One wonders sometimes with Helen Keller—"How God can silence keep" when such self-sacrificing faith goes unsupported by Church people. But the Bishop Payne Divinity School lives on, bearing its sacrificial light undimmed by penury. Its present faculty and trustees, men of learning and of faith, believe that the Church will not suffer this institution, great because of its noble service, to languish for lack of a sum of money so relatively small that one is ashamed to confess that Churchmen withhold it.

Should anyone be tempted to suspect that lack of support worthy of the Church is due to inefficient training, the inquirer need only ask the bishops and clergy in about one-third of the dioceses and missionary districts of our American Church where the graduates of the Payne Divinity

School now labor. Bishop C. K. Nelson, late bishop of Atlanta, wrote: "I do not know how we could have gotten along without the aid afforded by this school, whose students are the most numerous and among the most valuable of our colored clergy." The late beloved and honored Bishop Greer of New York wrote: "I know from personal inspection and careful study that it is doing an excellent work and therefore take pleasure in commending it to the confidence and support of all." Bishop Cheshire of North Carolina says: "I regard the Bishop Payne Divinity School the most important agency in the Church for educating our colored young men for the ministry. I have for some years been sending there all of my candidates and I have never in a single case been disappointed in the results."

The late Reverend Samuel J. Bishop of New York, a discriminating critic and educator, said: "The faculty of the Bishop Payne Divinity School is not composed of weaklings who take this work in lieu of something better, but of strong men, gentlemen, thinkers and scholars. If any Churchman in any section of the country wants to find and to aid one of the most significant reconciling agencies in the whole field of race relationship, he may find it in the Bishop Payne Divinity School."

The full canonical course of studies is thoroughly taught. About one-half of all the Negro clergy now serving the Church are alumni of this school.

The mental and spiritual training is admirable. But, with the exception of Whittle Hall and the Chapel, the buildings are discreditable to the Episcopal Church. The Presiding Bishop and Council have included this as one of the objectives of the Centennial Offering and have authorized an appeal for the sum of \$30,000, to be used for the extension and improvement of the grounds and for a new modern dormitory and dining-hall.



ACROSS THE CAMPUS OF THE UNIVERSITY OF ILLINOIS
Services are now held in the Law Building in foreground

II. CHAPEL AT THE UNIVERSITY OF ILLINOIS

By the Reverend John Mitchell Page

THE general public, especially college alumni of over a decade standing, do not find it easy to grasp college life of today as it is at the state universities. These have become so great in size, with enrolments of from five to fifteen thousand, so bewilderingly varied in scope, and with a personnel, both in faculty and student body, so heterogeneous and even cosmopolitan, that they represent a cross section of American life—even to some degree of the whole world. They are far indeed from the favored groups who made up the colleges of less than a generation ago. In one respect they differ profoundly from the older and smaller seats of learning, and that is in the complete omission of religion from their organized life.

State universities as such have no chapel, no chaplain, no religious instruction; and they contain a hundred thousand and more of the generation now in training for leadership. This attitude toward religion is the only one consistent with state education in America, and far from being a misfortune, it is, if rightly used, both an advantage and an opportunity. Religion has gained little and lost much by being part of a curriculum. Classroom drudgery and compulsory worship have not borne the best fruits. At a state university religion is free to make its own approach after its own spirit. Out of this condition has grown a method both consistent and effective. Any form of religion may approach the university and pitch its tent



The Wesley Foundation, the social center of the Methodist Church. A church building far surpassing this in size is to be built next year to the right to cost \$500,000



The Presbyterian Church



The Congregational Church

SOME CHURCHES OF OTHER COMMUNIONS AT THE UNIVERSITY OF ILLINOIS



OSBORNE HALL

as close as it can, seeking its own and all others who may be drawn to it. The initiative, the responsibility, the finance, all rest with the communion particularly interested. The university gives to all freedom of action and its own impartial good will.

Of these state universities, none is more central or more typical than the University of Illinois at Urbana, 129 miles south of Chicago. In size it is the fourth of American seats of learning, with an enrollment of 8802 students from every state, 263 of them from thirty-five foreign lands; a vast field of mission work, domestic and foreign.

Close by the campus stand Methodist, Christian-Disciple, Roman Catholic, Congregational, Baptist, Presbyterian and Unitarian churches. Each has made strong beginnings and all are housed in comely buildings. These reach their own faithful students with aid from their faculty people. They reach out toward the indifferent and the lapsed, and they help many young

minds to keep their balance through storm and stress aroused by their first contact with philosophy, sociology and psychology. Moreover the Methodists, the Roman Catholics and the Christian-Disciples have established *foundations*; i. e. Schools of Religion conducting classes in doctrine, Bible history, Christian social service, urban and rural, for which the university gives credit, that is, counts them in on the student's graduation credits. These foundations represent great interest and effort and the investment of hundreds of thousands of dollars. They proclaim aloud that many Christians consider these state universities centers of strategic importance.

The Episcopal Church is here too; but where is it? It has no chapel, parish home or rectory. Faculty and students mount to a third-floor classroom for Church School and Sunday services, a place kindly rented by the university. This room is on Saturday made to look as much like a chapel as possible. Week-day services, con-

Objectives of the Centennial Offering



THE ARMORY

The largest window in the world

firmation classes, student breakfasts and suppers are held in the living room of the girls' dormitory. Guild meetings are held in the homes of members; men's club meetings at the University Club. Bishop Osborne established the Ministry of the Church here in 1910. Soon a site was secured facing the campus, at a cost of \$10,500. This is now clear of debt. The congregation, faculty and students have over \$8,000 in cash and \$4,500 in good pledges toward the building of a chapel, and \$7,700 for its endowment. The constituency has steadily grown until now 200 people of the faculty group worship at the chapel and work for it, and some 350 students acknowledge the Episcopal Church and measurably well attend it. For nine years the writer has been in charge as the direct representative of the bishop of Springfield. He conducts the services, preaches and fulfills the pastoral relation to faculty and students with response as good as that in most parishes.

For special work among the women students—of whom there are 2000 in the university, ninety-six of them in the Church—there is Miss E. Maude Whitley, an experienced Woman's Auxiliary worker, who touches the lives of many girls, instructing and be-

friending them. She is also matron of Osborne Hall, a Church residence for girl students, named in honor of its founder.

In spite of a chapel in a third floor class-room, made and unmade for every service, and the lack of any proper place for classes and meetings, this work has gone on for a decade with no setback. This is well. But how much might have been done, and how much more might still be done? How many more might be reached, especially among the Asiatics and the Orthodox? How much better the Church would stand in the eyes of the university and the general public could this work have a house of worship and a plant. Without equipment how can a religious center hope to attract the stranger or even hold its own? Where the equipment is good we see them drawing large numbers and giving to more and more the motives of Christian living. The need grows greater every day. This is no local responsibility. The ever-changing faculty and student body, coming from all parts of the country and the world, represent a world-wide interest, but also deprive the work of any local body of supporters. The diocese of Springfield and the Department of Missions give the work what help they can, and the Nation-Wide Campaign recognizes its claims upon the general interest of the Church, for this and all other Christian ventures at the university have passed far beyond the stage of doubtful experiment. They are, in their several ways, vigorous and real means of retaining and enlarging Christian faith and fellowship among the young people who are to be the active citizens.

These great universities, by every indication, have come to stay and will be the training grounds of ever-increasing numbers of Americans. The Church has taken its stand beside them and never, in any situation, has the Kingdom of Christ had a better opportunity to do His work and prove His power.



THE COMPOUND OF MAHAN SCHOOL, YANGCHOW

The boys of Mahan School alone are sufficient to fill the present church. Last summer these boys decided to send half the money they had planned to spend on their annual outing to the relief of the famine sufferers. In our schools today we are training the leaders in science, education, commerce and politics of China's tomorrow

III. A CHURCH AT YANGCHOW, CHINA

By John W. Wood, D. C. L.

YANGCHOW is an ancient city of about 200,000 people on the Grand Canal, a few miles north of the Yangtse River. To reach it one leaves the train on the Shanghai-Nanking Railroad at Chinkiang. A walk of a mile or more through the city brings one to the river bank. The rest of the journey to Yangchow is made by water.

The traveler worms his way cautiously along the narrow pier crowded with Chinese and books his passage in an ancient-looking scow that might conceivably have antedated Noah's Ark. From the narrow deck on either side four or five companionways open into small private cabins for the first-

class travelers. Luggage is soon disposed of and one makes himself as comfortable as possible on the uncushioned wooden seats. They can also be made to do duty for a bed if you can find a sufficiently soft spot in the boards. The deck house which forms the roof of the cabin rises about four feet above the deck of the scow. Stretched about three feet above the roof of the deck house there is a canvas canopy. On top of the deck house and under the canopy, the Chinese passengers travel. It makes no difference that three or four pairs of feet may be hanging down in front of your supposedly private door, or that whenever you want to get out of the door you

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must duck under the feet. From the cabin roof there come floating down the shells of peanuts and watermelon seeds which the passengers above are consuming in large quantities.

A launch takes your scow and perhaps one or two others in tow. A journey of about two hours across the Yangtse and up the Canal brings one to Yangchow. Then rickshas carry you diagonally across the city to its northwest corner where the main compound of our mission is located. We are especially fortunate in having secured four pieces of property in different parts of the city in the early days.

On this main compound, Mahan School is located. It is named after the famous Admiral Alfred T. Mahan who served so faithfully for a number of years upon the Board of Missions. Not only does Mahan School commemorate a distinguished Churchman, but its name also means to the Chinese, "The American-Chinese School." This idea of cooperation in the education of some of the Chinese youth makes a strong appeal to the Chinese people.

On the Mahan School compound stands Emmanuel Church, built a number of years ago through the gifts of the people of Emmanuel Church, Brook Hill, Virginia. In the old days it offered ample accommodation, not only for the boys of Mahan School but for the congregation gathered from the neighborhood. When my visit was made to Yangchow in April, 1919, Emmanuel Church was jammed with the students of Mahan School alone. They were crowded into the closely placed pews in a way that no American congregation would stand. There was no room for anyone else.

Naturally Doctor Ancell, the Chinese clergyman associated with him and the people of the congregation said: "We must have a new church." Doctor Ancell had been able to save \$250 from occasional special gifts from America. The congregation set out to

double that amount. They liked the work so well and were so successful that they raised the goal to \$800. When they reached that amount they began to talk about \$1000. Having reached \$1000 Mex., they said they would make it \$1000 gold. They betted even that amount by \$250 and can be counted upon for \$250 more.

Meanwhile congregations kept on increasing, pews had to be moved still nearer together and an additional pew added on each side. That provided for fourteen more people. Then the day-school pupils were told that they could not attend the main service but would have to go to the preaching hall. That relieved the congestion for a few Sundays, but only for a few. Stools had to be placed in the narrow aisle. Once more the pews were crowded closer together and still the people came in spite of the inconvenience.

When Doctor Ancell was in America in 1920, he said that as he went about our American churches he found himself constantly coveting the empty pews. He knew he could fill many of them in Yangchow. He naturally asked, "Why will not some of the churches that have vacant seats see to it that the people in Yangchow who want seats shall have them?" He said: "Give us a church to seat four hundred and we will fill it in a year. If you will give us a Church to seat six hundred, it will be crowded inside of five years."

A church for four hundred will cost \$10,000. The Christians of Yangchow can be counted upon for \$1500. Up to December the Department of Missions had received \$2682 for the building fund of the new church. A last payment of \$500 has been promised.

Is it any wonder that the Yangchow church was named as one of the buildings to be erected with our Centennial Offerings? So far, \$391 have been designated in the Centennial Offerings for Yangchow. Can we make up the remaining \$4927 by February first?

IV. INDUSTRIAL SCHOOL IN LIBERIA

By the Reverend W. M. Ramsaur

AT last the Church has begun a work which, if properly developed, will render to the people of Liberia a greater practical service than anything that has thus far been attempted.

Heretofore the schools have given purely literary and religious instruction, and have accomplished beyond any doubt great good. In every part of the civilized sections of the country are to be found a considerable number of men who received their training in these schools and who are now in many cases playing a creditable part in the work of the government, the Church, and in the business affairs of the country. Most notable among the products of these schools are the late Bishop Ferguson and Bishop Gardiner, the present suffragan bishop of the district. No one can justly disparage institutions that are able to produce such men.

Nevertheless, the neglect of the industrial type of education has proven a very serious handicap to the country. It has, naturally but quite unfortunately, sent the trained and educated men into important but non-productive fields, and hence accomplished the economic impoverishment of the republic. More unfortunate still by far is the indisputable fact that the non-productiveness of the men of the schools, and the consequent low economic level upon which they must live, has had its disastrous effect upon the standards of the nation. This close and abiding connection between economics and life is the sole but wholly sufficient reason for insistence that industrial education is a necessary feature of our work in Liberia.

The center of this type of training will be Saint John's School, Cape Mount. Situated upon a high hill overlooking the sea on one side and out

over a beautiful lake to the blue hills of the interior on the other, acknowledged as one of the most healthful spots on the Liberian coast, with five stone buildings already erected, with an entire generation of useful service to its credit, and located above the town of Robertsport, which is one of the chief points of call for steamers along the coast, Saint John's School seems the logical home for this work.

For these many years the school has furnished, with varying degrees of success, literary and religious training to as many as it has been able. These two lines of work will be continued. Rather, I hope we may say, building upon the foundations that have previously been laid, that they will be improved and strengthened. But in addition to these two well-established lines of work there will now be added a Department of Normal Instruction and a School of Trades. In regard to the latter I am glad to say that the generosity of friends has made it possible to begin immediately training in carpentry, shoemaking, tailoring and printing. Equipment for these shops has already been purchased and is on its way to the field.

We are glad to begin this work in a small way, as indeed we have to do, so that those who conduct it may grow with it; that mistakes may be avoided, and that each step of expansion may be logical, timely and adaptable to the needs of the splendid boys the Church will serve. Only we will not be content that it remain small long. A great industrial school in this needy, promising land would be able to render a service immeasurable in value and genuine helpfulness. What we do today is only in preparation for the larger work that we believe the Church will speedily make possible.



SAINT LUKE'S HOSPITAL, PONCE

Saint Luke's Hospital is a memorial to Bishop Van Buren, its founder. It is a first-class hospital with sixty beds and is one of the best medical institutions in Porto Rico



BIRD'S-EYE VIEW OF PONCE, PORTO RICO

This picture was taken from the grounds of Saint Luke's Hospital and gives an idea of its fine situation above the city.



THE NURSING STAFF OF SAINT LUKE'S HOSPITAL,
PONCE, PORTO RICO

Miss Ellen T. Hicks, superintendent, stands in the middle at the back

V. THE NURSES' HOME AT SAINT LUKE'S HOSPITAL, PONCE, PORTO RICO

By Bishop Colmore

ONLY as institutional work contributes to the one great object and purpose of carrying out our Blessed Lord's work of salvation of mankind and the restoration of the true relationship of man to God, has it any place in the Church's missionary endeavor. Often, however, the institution is the means of interesting the careless person in the spirit of Him Who is the Source of all love and goodness.

Saint Luke's Hospital furnishes a wonderful opportunity of reaching the people of Porto Rico. The hospital is well furnished and equipped with a skillful and painstaking corps of physicians and surgeons and a most excellent staff of nurses under Miss Hicks as superintendent and Mrs. Worrall as instructor of nurses.

Brought to us, as many of the poorer people are, in their improvised litters,

consisting of a sheet slung on a bamboo pole and carried on the shoulders of two men, we are in most cases able to nurse them back to health and strength, and while they are with us, being in a receptive frame of mind, to impress upon them much of the truth of our Lord's salvation.

But far more important than the influence upon the patients is the opportunity to reach the native girls of the Nurses' Training School during the three years of their course of instruction. It is impossible to overestimate the value of this training. In the course of their sojourn at Saint Luke's there takes place a veritable transformation in their entire bearing and appearance, and their outlook upon life is altogether changed.

In many cases they come to us with little education, weak physically, dull

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and unpromising. Within a short time, with the regular life and meals, together with the zest of a real purpose in life, they show wonderful improvement and are graduated bright, intelligent young women, ready and able to undertake the duties for which they have prepared themselves. Not only are they given a noble profession at Saint Luke's, in which they will be of great service to their fellowmen in Porto Rico, but they learn it all from the Church's standpoint. Their instructors are followers of Jesus Christ and the theory and practice of nursing is taught them from the point of view of what He would have them do. The chapel is the center of life of the institution. There they go every morning before beginning their work and there they meet again every evening. The rector of the parish church is the chaplain of the hospital and provides the sacramental life of the place. With this training these girls are prepared to go out to the stricken homes in the island and bring to them not only alleviation from physical suffering but spiritual consolation as well. This training school has done much to elevate the profession of nursing from the level of the domestic to one of importance and respect.

Elena, one of our graduates, is lame in her hip and frequently during her training it seemed impossible for her to stand the physical strain. But with Miss Hicks's encouragement and her own determination and will power she has completed her course, passed the state board examination with honor and is now one of the staff of graduate nurses in the hospital. Except for this training school she would, had she lived, have grown up a care to herself and dependent upon others.

Skeptics often wonder if Porto Rican nurses are able to do the work of a sick room after all. I remember the case of an American family who were in need of a nurse's care but stipulated that she should be an American.

Finally they were forced to employ one of our Porto Rican graduates, and much to our delight they were most agreeably surprised and pleased with her work. Their comment afterwards was that she is not really a Porto Rican any more but an American. True, all Porto Ricans are now Americans, citizens of the United States. It only remains for us to give them the same opportunities that we enjoy and they will prove themselves worthy of that citizenship.

The present nurses' home is hopelessly inadequate. It is too close to the main hospital building and there is not sufficient room for accommodation of the nurses. We have an average of twenty pupil nurses and if the home is at all overcrowded it becomes necessary for a night nurse to sleep in a bed which has been occupied during the night by one of the day shift. A new and adequate home is projected at a cost of some ten thousand dollars. We will raise a considerable portion of this among the people of the community who have learned to appreciate the advantages of the hospital. We hope that we may be able to begin the construction in a short time.

Miss Hicks, the superintendent of the hospital, spent some twelve years or more in the Philippines. Three years ago, while on vacation, she heard the call for help from Porto Rico and went there for three months' service. She had been there only a few months when an earthquake all but destroyed the hospital and rendered the main building useless. She took personal charge of the repairs and reconstruction of the building, keeping the staff intact so that the hospital never closed its doors to the suffering. Everything was put back in proper condition so that it is better than before and with the help that we receive for salaries and current expenses from the Department of Missions the hospital is kept well to the front in fabric and equipment and is always a little ahead financially.

A HAPPY EXPERIENCE

By Marion Madeley

FOR years we have been going for our summer holiday to a dear, delightful place near here on the shores of the wide Pacific, overlooking from our cliff the pine-clad islands of Matsushima Bay, Japan.

Last spring a party of thirteen fishermen set out from this point to bring in a haul of fish. They were overtaken by a storm, and, their engines giving out, were swept out to sea and gave themselves up for lost. Their water was giving out, and they were trying to subsist on uncooked rice when at last a ship was sighted. They dipped their clothes in oil and burned them to attract attention. Their signal was seen and when the American freighter came up alongside the poor fishermen had to be carried aboard, they were too weak to get out when help came.

It so happened that not a man on board knew a word of Japanese. By the help of a map they made out one word, and taking it to be the name of the ship sent a wireless to the Japanese government. "Miyagi Maru all on board saved"; but as there was no ship of that name registered this gave no clue. As time went on their friends gave them up for lost, set up the memorial tablets, lighted the incense on their god shelves and began to pray for their spirits.

Meanwhile the fishermen were much impressed by the kindness of the American captain, who though he understood no word of theirs, always said "Goodnight" to them, and let them sleep late in the morning to recruit their strength. As the freighter was bound for Portland, Oregon, the rescued men had time to fully recover their strength during the long journey, and were ready to return on the first ship bound for their native shores. In

transferring them from one ship to the other their American friends gave them a glimpse of the western world, a motor trip around the city. Although they "couldn't get much to eat" (fish, daikon and rice) they had the "time of their lives", and will till their dying day tell of that experience with delight.

The return trip, although on the ship of their fellow countrymen, was not marked by any such kindness. "Why were the foreigners so kind to them" was the question left in their minds by the treatment of the American seamen.

Imagine the joy in that village when thirteen houses had word the wanderers would be home by such and such a train. And sure enough there they were, browned and rather gaunt but their very own.

When the relatives wanted to return thanks at the temple the fishermen first inquired when the prayers were made, and when they heard, announced "No, we owe the priest nothing, we were saved before he ever prayed for us. It was Captain Murray's God that saved us. We want to know about the God who makes men kind to strangers."

Captain Murray's picture is now set up on those thirteen shelves and prayers are said for him instead of for their own fishermen.

These men have bound themselves together to learn about this God of the foreigners and now that the fishing season is over, regular instruction is being given them in the teachings of "Captain Murray's God".

And so our efforts to reach these fisherfolk are at last rewarded by a request on their own part to be taught. They came over to us in a body to thank us for the kindness they had received at the hands of our countrymen.



THE RIGHT REVEREND CAMERON MANN, D. D.
BISHOP OF NORTH DAKOTA 1901-1913
BISHOP OF SOUTHERN FLORIDA 1913—

TWENTY YEARS AT ONE TASK

By Bishop Mann

FROM North Dakota to Southern Florida is, in space, almost from one corner of the United States to the corner diagonally opposite; and it is, in climate, almost from the arctic to the tropic zone. It is from the region of grassy prairies to the region of lilled lakes; it is from the land of willows to the land of palms; it is from the wheat-fields to the orange groves.

My twenty years episcopate has been divided, though not quite equally, between these two environments.

In one respect my two missionary districts have been alike. Both were, and still are, *new country*. Only a fraction of the residents were born on the soil; the great majority are immigrants. There are very few adult parishes, with historic families and settled routine. Almost every congregation is a fluctuating one. Not rarely little missions bloom brightly in membership and activities, only to drop their petals soon and display no fruit.

One great difference did and does exist between the two districts. North Dakota has an immense foreign population, drawn from Europe,—Scandinavians, Poles, Hungarians, Bohemians, Russians, Galicians, and so on. Southern Florida, is, as to its white citizens, predominantly American,—but it has the multitude of Negroes.

So I found one special problem in North Dakota, and I find another in Southern Florida.

While, as to the rest of the work, it is pretty much the same in both fields.

I offer no statistics about the accomplishments in either district. Year by year I have made my reports. I think they show a steady, if not rapid, advance. It was my privilege to see the Fargo Cathedral consecrated, and I hope it may be my privilege to see the new Orlando Cathedral built.

And, of course, I have seen not a few churches and rectories and guild-halls put up in both districts. I have confirmed thousands of candidates.

One of the finest happenings in North Dakota was that its Sunday Schools led those of the whole United States, year after year, in their average giving to the Lenten Offering for Missions. Our Southern Florida Schools have not reached this eminence yet; but in each of the past five years they have increased their gifts.

Just now the chief interest in Southern Florida is the securing a \$100,000 endowment fund,—so that the district may become a diocese. At the time of this writing it can be confidently stated that success is assured.

As I look back over my twenty years my heart swells at the vision of those clergy who have labored with me. I think no bishop has ever had a more loyal band than that which helped me in North Dakota, or that now helping me in Southern Florida.

It has ever been my yearning and my ambition to be a "good comrade" with my clergy. And their character and faithfulness have made this come to pass. I would like to quote name after name of these kind friends,—but the list is long, it is of nearly all.

It is needless to say that my retrospect on my twenty years is by no means satisfactory. I have to confess many mistakes and blunders and faults. I have not done all that I would,—nor, I fear, all that I could.

But something has been done,—though I must humbly and gratefully declare that it was done by others rather than myself, by the clergy and the laity, and that my part was mainly to call upon them for toil and generosity. That has been my "one task" these twenty years.



THE FIRST SERVICE ON THE ROSEWORTH PROJECT, IDAHO



THE REVEREND C. G. BAIRD AND THE REV. B. C. D'EASUM
The clergymen who met the caravan in Idaho

MEETING "THE CARAVAN" IN IDAHO

By the Reverend Charles Glenn Baird, M. A.

THIS article has nothing to do with Indians or cowboys, cattlemen or sheepmen, mountains or forests. And yet it is a story of the West, the undeveloped sage-brush West, where even yet the genius of the pioneer can be invested and rewarded.

To satisfy the same land-hunger which drove the adventurer of sixty and eighty years ago into the trackless wilds of this continent, twenty-eight families living in Brooklyn, New York, organized a caravan of automobiles and trailers and started for Buhl, Idaho, early last August. And very soon the whole country was hearing of "Scott's Modern Caravan," which took its name from the leading spirit of the enterprise, Captain William D. Scott.

They traveled for seven weeks, over a distance of 3,400 miles, to take up homesteads on what is known as the Roseworth project, one of the new-

est irrigation tracts to be opened for settlement in this western country.

Even to the older settlers in the nearby communities of Twin Falls and Buhl, it seems a very brave exploit which the Brooklynites have entered upon. But we see the motive in their coming from a statement that Captain Scott is reported to have made to a newspaper man in Iowa, as the caravan was passing through that state: "We found nothing in the city except landlords, grocers, poor milk and traffic police. So we decided to go farming at Roseworth, where we will be our own landlords, grow our own food, have fresh milk, and live without danger to our children from speeding trucks and autos."

The dwellings of the new settlers are located in groups of twos and threes, so that each family will have near neighbors. The houses are of uniform type, being sixteen by twenty-

Meeting "The Caravan" in Idaho

four feet in size, and have bungalow roofs. Most of them are already completed, and they will make very comfortable homes.

Buhl is the southern terminus of a branch of the Oregon Short-Line. It was indeed the last stopping place of the caravan, so far as civilization is concerned. And the good people of that thriving little city gave the pioneers a welcome that they will never forget. Bands, banners and bunting were very much in evidence, and the "caravaneers"—if that is the proper word to use—would have appreciated the novelty of the reception, as well as the honor, a little more perhaps if they had not been literally "filled up" with receptions and addresses of welcome in villages and cities all along their westward journey. The ceremonies at Buhl were attended by the governor of Idaho, the mayor of Boise, and about three thousand local citizens.

To reach Roseworth, which is made up solely of a few pioneer ranch families and the twenty-eight families from the caravan, one must travel a distance of twenty-five miles over the sage-brush, from Buhl, crossing the famous Lilly Grade, which encircles one of the most majestic canyons in the whole northwest. This canyon is over a mile in length, but the hard gravel road over the grade makes the climb easy and pleasant in fair weather, and Idaho can boast of clear weather most of the year.

Everybody was talking so much about Scott's Caravan that Bishop Touret made up his mind that here was a good missionary opportunity. Why not meet the members of the party upon their arrival and extend a welcome in the name of the Church in Idaho? It so happened that the bishop was in Chicago when the travelers were in that city, and he got into touch immediately with Captain Scott and told him that the missionary district of Idaho was ready and anxious to give them the services of the

Church. The captain and his family are communicants.

The writer, who has charge of the churches at Twin Falls and Buhl, thought he would go the bishop one better, and he decided to meet the caravan *before* it arrived! Whereupon he boarded the train for Burley—sixty miles up the line—and while the Brooklynites were camping for the night in the city park, he made their acquaintance and enrolled the names of all the Episcopalians in the party. One of the Churchmen in the group, when he was asked how many Episcopalians there were in the caravan, replied: "I think there are several families claiming some connection with the Episcopal Church, but to tell you the truth, we haven't talked religion very much on the way out, and I don't know how many Church people there are with us." But the writer soon discovered there were more than a third of them Churchfolk—ten families out of twenty-eight, which speaks well for Brooklyn!

Three services have already been held for the new settlers, and Bishop Touret has just returned from his first visitation to the project. He said, "Don't tell them that I am coming, I want to surprise them." And we are sure that the bishop was pleasantly surprised to see the splendid spirit and the practical ability which these families of city-trained people are putting into the farming enterprise. Only one man has had any previous experience in farm work.

They are a fine, intelligent, brave group of Americans, these "caravaneers". And most of them, we feel sure, will stick to their job of making farms on the desert with as much of the pioneer spirit as those settlers of an earlier day who came across the country in prairie-schooners. Some of these days we hope to send to THE SPIRIT OF MISSIONS a picture of a chapel which the pioneers of Roseworth have built with their own hands.

MEETING OF THE COUNCIL AND DEPARTMENTS

THERE was a very good attendance when the Council convened on December fourteenth. Those present were: Bishops Brown, Lines, Murray, Perry, F. F. Reese and T. I. Reese; the Reverend Doctors Freeman, Mann, Milton, Phillips and Stires; Messrs. Baker, Baldwin, Franklin, Mansfield, Mather, Morehouse, Pepper, Pershing and Sibley, with Bishop Gailor in the chair. Explanations of absence were received from Bishop Lawrence, Mr. Bryan and Mr. Wyckoff. The six Departments of the Council had met in the Church Missions House on December thirteenth and considered various matters, most of which were embodied in their reports to the Council.

The president in his opening address mentioned a number of communications received, some of which were referred to special committees for consideration and report. A letter had come from Bishop King, secretary of the S.P.G., expressing his gratitude for the hospitality and kindness shown him during his recent visit to the United States, and especially for the privilege of appearing before the Council. On his own behalf and that of the other workers at the Church Missions House, Bishop Gailor thanked the Reverend Doctor Stires for the gift of a dossal for the chapel. Letters of appreciation for the action of the Council at its October meeting were received from the president of Hobart College and the bishop of Western New York.

As decided at the October meeting, Mr. Wyckoff's communication outlining a method of obtaining a clear vision of the whole field was made the special order of the day and as a result of the discussion it was decided that it would be of great advantage to

the Council if the president could plan to visit all of the domestic missionary fields within the next triennium, taking with him such other members of the Council and executive officers as he might choose.

Department of Finance: The treasurer reported that whereas the Council estimated that the receipts from dioceses for the year 1921 would exceed the receipts from the same source for 1920 by approximately \$175,000, the receipts to December first, 1921, are \$117,087 less than for the corresponding period last year. If the receipts for the current year are to meet expectations there must be collected in the month of December from the dioceses the sum of \$1,164,130.

Department of Publicity: The Executive Secretary made an interesting report on the plans of this Department, especially with reference to the next General Convention. The circulation of *The Church at Work* (sent on request) is about 475,000—an increase of 50,000 copies over the period immediately before the Missionary Centennial. During the coming year it is planned to issue numbers in Epiphany, at the beginning and end of Lent, at Whitsuntide and just before and after the meeting of General Convention. The bishop of Rhode Island was elected a member of the Department in place of Bishop Keator, whose term of office has expired.

Department of Nation-Wide Campaign: In presenting his report Doctor Milton said that the impressions that have come back from the field secretaries all show a larger sympathy with and understanding of the purposes and principles of the Nation-

Meeting of the Council and Departments

Wide Campaign. There is a growing enthusiasm for what this movement stands for, especially on the Pacific Coast, due to the visit of the president of the Council and others.

Department of Christian Social Service: Dean Lathrop reported the initial meeting of the Council of Advice of the Department. This is an informal gathering called together at the request of the Executive Secretary to enable him to keep in touch with the whole field. It has proved most useful in this respect. There has been a great demand for the new textbook, *The Social Opportunity of the Churchman*, which has already gone through two editions. Mrs. Mary K. Simkhovitch, head of the Greenwich Settlement, was elected a member of the Department.

Department of Religious Education: The Executive Secretary announced the opening, at the request of Bishop Parsons, of a Student Inquiry Station at the University of California (see page 55). The organization of a new Commission on Religion in the Home and the increasing interest manifested in young people's societies in the Church were reported. A remarkable statement made by Doctor Gardner was to the effect that in Canada seventeen thousand isolated homes have Sunday School contact with the Church by means of a system of correspondence. The Commission on Pageantry has enlisted the services of Mrs. Charles Rann Kennedy, Mrs. Otis Skinner and George Arliss in preparing a pageant to be given at General Convention in Portland. The following additional members of the Department were elected: The Reverend P. E. Osgood of Minneapolis, the Reverend L. E. Sunderland of New York, and the Reverend James Lawrence Ware of Kingston, Pennsylvania. Some comparative statistics presented by the Department will be found on page 55.

Department of Missions and Church Extension: In opening his report Doctor Wood gave a brief résumé of the celebration of the Centennial of The Domestic and Foreign Missionary Society. This was very generally observed all over the United States and in the foreign field. Offerings have been sent in from a very wide range. Every congregation in the diocese of Tokyo held a commemorative service and took an offering, as did many of the congregations in China. The Church of Our Saviour, our self-supporting parish in the city of Shanghai, donated a piece of land near that city worth about \$1,500. The American Church in Florence gave \$111. The Church of the Epiphany, New York, gave \$8,000 toward the new Saint Andrew's Church, Wuchang, China, one of the nine objectives of the Centennial Offering. (See page 5.) About seventy of the one hundred new missionaries whom it was hoped to send to the new field in the Centennial Year have been secured and it is confidently expected that the whole number will have gone before Easter. This is the largest number of missionaries ever sent out in one year by the Society.

Through the Yale Mission an unusual opportunity is offered for our mission to acquire a piece of property in Changsha, China, which will enable us to open a school for girls and erect better quarters for our Chinese workers. The Reverend Walworth Tyng and Bishop Roots were authorized to proceed with the purchase of the property.

At its meeting on December thirteenth the Department of Missions had the privilege of listening to Doctor Teusler, the head of Saint Luke's Hospital, Tokyo. Doctor Teusler brought with him the plans for the new Saint Luke's and was authorized to proceed with the erection of the new hospital. He made an urgent plea for an adequate building for the Nurses' Training School. Fifty girls are now in



Saint Luke's Hospital property as seen from a boat on the Sumida river. The wall is about nine feet high and entirely surrounds the grounds

training. The standard is high, graduates of high schools only being accepted. Of the \$75,000 necessary to build and equip such a school, \$22,000 are already in hand. The Council saw the importance of developing such a school coincidentally with the new hospital and approved its erection as soon as the necessary funds can be secured.

President Gilman of Boone University said that the institution was not as well known as it ought to be. It is the only seat of higher learning in an immense section of the interior of China. The English, Canadian, Lutheran and other Churches look to Boone as the place where their young men will be educated. Boone has a splendid record as to the number of its alumni in the ranks of the Chinese clergy. The time has come when Boone must expand. The Council voted to place on the priority list the needs of Boone for four acres of land, a science building, a residence for foreign teachers and a water supply, at a total cost of \$95,500.

Our readers may recall that in our March issue we published an account of the work in Glenn's Ferry, Idaho, where the Reverend A. L. Wood has built up a strong congregation. He has great need of a parish house, as there is no other place of recreation for young people in the town. The

people themselves have succeeded in raising nearly \$3,000. The basement and first story of a parish house can be built for \$5,000. An appropriation was made to complete that portion of the building.

The Council expressed its cordial sympathy with the efforts of Saint Stephen's College and Trinity College to raise endowment funds for their institutions and sent them its good wishes for their success.

A request for a small appropriation for the expenses of the continuation committee of the Commission on Faith and Order was granted.

The committee on the revision of Canons asked for the mind of the Council on certain points, which were discussed at some length. No action was taken, but the judgment of the Council will enable the committee to bring in a report at the February meeting.

The Synod of the Northwest has sent in a request for another method of allocating apportionments. This was referred to a committee which will report at the February meeting.

At the time of the meeting of the Council in Washington last July a very cordial wish was expressed by the diocese, through Bishop Harding, that the Council might see its way to making its permanent headquarters in the capi-

Meeting of the Department of Missions

tal of the nation. This was referred to a committee of laymen which reported that, in their judgment, the action of General Convention would be necessary to make such a change. Furthermore, they thought that the banking, shipping and purchasing facilities to be found in New York rendered such a change inadvisable at present.

The Council heard with regret of the death of two faithful members of

the Church's Mission. One was Miss Ellen Macrae, for many years a missionary in Japan; the other, Miss L. Ethel Day, for thirty-four years attached to the office staff in the Church Missions House.

The Council adjourned to meet again on the eighth and ninth of February, having definitely voted that its meetings should always cover two whole days.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions held its regular monthly meeting on December thirteenth. Besides the matters already noted in the Council meeting, some interesting announcements were made. Professor Richard T. Ely, the well-known authority on economic questions, is planning a visit to the Orient. It is hoped to secure him for a course of lectures at Saint Paul's University, Tokyo.

The division for work among the Foreign-Born made a report which was listened to with the keenest interest. Congregations of Reformed Hungarians, aggregating some 15,000 people, are being received into affiliation by our bishops and the canonical steps are being taken for the ordination of their ministers. So far as known this is the first definite result of the Lambeth pronouncement on Unity. Among the many activities of this division are work among Chinese in New York, among Mexicans in Texas, among the Welsh in mining districts and in following up immigrants who land at Ellis Island. Trinity parish, New York, has given over the plant of Saint Augustine's Chapel in Houston street as diocesan headquarters for work among the foreign-born. The indirect result of the work of this division is surprising in its extent. Almost every parish priest is ministering to the foreign-born or their children. To bring about such work in a simple, unorganized

way is the main object of the division and will go far to solve this great national problem.

At the request of the Woman's Auxiliary, Mrs. T. W. Bickett was appointed representative of the department on the woman's committee of the Commission on Interracial Cooperation.

The resignation of the Reverend Allan L. Burleson, of Mexico, was accepted with much regret. Mr. Burleson has been connected with the Mexican mission for thirteen years, for most of the time as rector of Christ Church, Mexico City. He has been transferred to the diocese of Los Angeles.

Mrs. W. J. Loaring Clark reported the printing of one hundred copies of the office of Holy Communion for the blind. A communication has been sent to every clergyman asking for the number of blind in his parish. It is hoped that in a short time a complete directory of blind communicants will be available.

The following appointments were made: The Philippines, Mrs. Alice I. B. Massey, who has been for some time superintendent of the House of the Holy Child, Manila, Tokyo, the Reverend Eric L. Andrews, who was born in Japan and served for a time as domestic chaplain to the bishop of Hokkaido. The appointment was made subject to Mr. Andrews's canonical transfer.

NEWS AND NOTES

FOR the beautiful picture on our cover, and for all but one of the views showing a few of China's lovely places (see pages 17-23), we are indebted to the courtesy of the Reverend J. K. Shryock of Anking, who is now in this country on furlough. Mr. Shryock brought these fine photographs back with him and he has generously shared them with our readers.



IN 1915 Bishop Lemuel H. Wells retired from the missionary district of Spokane, of which he had been in charge for twenty-three years. He took up his residence in Tacoma, where he built up a strong parish—Saint Mark's. On the third of December, 1921, his eightieth birthday was the occasion of a reception in the parish house when many of the citizens of Tacoma gathered to congratulate this veteran of the Church Militant. In its account of this function a local paper says: "Tacoma is proud of Bishop Wells and wishes him many more years of usefulness". On behalf of our readers, we echo the wish.



BISHOP ROWE has notified the Department of Missions that the hospital at Fort Yukon, Alaska, heretofore known as Saint Stephen's, will in future be called the "Hudson Stuck Memorial Hospital", in memory of the late archdeacon, its founder.

Recently Doctor Burke sent \$1,323.25 contributed by Fort Yukon people for the endowment of the hospital as a memorial to Archdeacon Stuck. The amount is given by ninety-seven people, all, with three exceptions, Indians. This is the third gift that has come from Fort Yukon. Everybody has had a hand in it. Chief Jonas, Birch Creek James, Moses Peter, Deaf Jacob, Julia Ben and many others have given \$50, \$25, \$10 and \$5 each. Even

"Little Sam Johnson" and "Baby Peter John" are represented by fifty cents each. So far, the fund for the endowment of the hospital amounts to \$5,976.73. Nearly all of this has come from Alaska and most of what has come from Alaska has come from Fort Yukon. The Department of Missions hopes that the memorial endowment may be not less than \$25,000.



THE late Henry P. Martin was a communicant of Saint Luke's Church, Brooklyn. At his death his will was found to contain a bequest to the Domestic and Foreign Missionary Society of \$100,000, the principal to be held intact and the income therefrom to be divided among the missionary bishops, domestic and foreign.

Every year shortly before Christmas, it is the happy privilege of the secretary of the Department of Missions to send a letter to all the missionary bishops at home and abroad, enclosing a check from the income of the fund. There was a time not so long ago when each bishop received approximately \$200. With the increase in the missionary episcopate, the checks unfortunately grow smaller.

We rejoice in the increase of the number of missionary bishops even if it does mean a smaller amount each year from the Martin bequest to each of the larger number of bishops. Some day somebody is going to follow Mr. Martin's good example. One of the bishops writes: "Mr. Martin is surely blessed many times for his forethought. I hope there are some who were dear to him who remain to know our appreciation of it."



WORD has come from Honolulu of the death in that city on December first of Miss Jean M., daughter of Bishop and Mrs. La Mothe. No particulars have been received, but we

News and Notes

understand that Miss La Mothe was an invalid when she arrived in the Hawaiian Islands. The sincere sympathy of the Church will go out to the bishop and Mrs. La Mothe in their bereavement.



FROM the Church Schools of the diocese of Lexington there comes a draft for \$209.79 for the purchase of two dogs to be used in the work of Bishop Rowe and his fellow missionaries in Alaska. Each dog was divided into sections as follows:

Head	\$25
Tail	25
First fore quarter.....	10
Second fore quarter.....	10
First hind quarter.....	10
Second hind quarter.....	10
Fore claws	5
Hind claws	5
	\$100

After the \$200 was completed two young lads gave a lawn party in order to purchase the necessary harness.



SO many requests have come from all parts of the country asking for an opportunity to have a part in the Bishop Rowe Foundation Fund that it has been decided to keep the fund open until General Convention, September, 1922. The purpose of this fund is to mark the twenty-fifth anniversary of the first bishop of Alaska. The national committee includes such well-known names as Bishop Anderson of Chicago, Bishop Lawrence of Massachusetts, Bishop Harding of Washington, Bishop Rhinelander of Pennsylvania, ex-Governor Riggs of Alaska, William Crocker of San Francisco, F. C. Morehouse, editor of *The Living Church*, George W. Pepper of Philadelphia, and many others prominent in Church and state. The goal aimed at is \$100,000. Checks should be made payable to Mr. Stephen Baker, treasurer, 40 Wall Street, New York.

ON returning from a long journey through the interior of Alaska last summer Bishop Rowe wrote: "I had a very satisfactory visit in Fairbanks. The people are very patient, waiting and hoping for the coming of a priest. The Guild has been faithful and loyal. I never saw the property better cared for. The place seemed fuller of people than two years ago. Business was better and the people hopeful. I think the Railroad Commission will make Fairbanks its headquarters for hospital, machine shops, etc." Any young clergyman willing to consider service at Fairbanks can secure further particulars by writing to the Reverend A. B. Parson, 281 Fourth Avenue, New York, N. Y.



THE *International Review of Missions* has just completed its tenth volume. In laying plans for the next decade it asks the help of missionaries in the field. The editors wish to have the articles in the *Review* deal with the most real and living questions with which missionary workers are confronted and to this end they ask that our missionary readers will send to their office, Edinburgh House, 2 Eaton Gate, Sloane Square, London, S.W.1, England, a brief statement of the three problems on which they most feel the need of help. THE SPIRIT OF MISSIONS will be glad to transmit any such correspondence sent in its care.



THE Reverend Robert C. Wilson, of Zangzok, China, who is in this country on furlough, says that his Chinese pastor is very desirous of having a stereopticon outfit to use in the outstation as well as in the city parish. Dr. John W. Wood, secretary of the Department of Missions, who visited Zangzok two years ago, will be glad to give full information about the many opportunities offered by the city and the many smaller towns and villages in the interesting country surrounding the city.

News and Notes

A NEVADA man sends this terse message from the firing line: "Just in from a 1,586-mile trip ministering to six of our vacant missions—a sort of 'in again, out again' necessity. Can you 'draft' three recruits for us? We can drill them out here, we have lots of room for maneuvers."

*

THE Du Bose Memorial Church Training School at Monteagle, Tennessee, opened its doors on September twenty-first to receive mature men who feel the call to minister to their fellows through the appointed channels of the Church's Orders, but who have not had the opportunity to take a university course. It is modeled on Cuddesdon Theological College near Oxford, and is a worthy memorial of Doctor W. P. DuBose, whose memory is held in affection by all who came under his influence in the University of the South. The warden is the Rev-

erend Mercer P. Logan, D.D. Bishop Gailor is the chairman of the Board of Trustees.

*

ONE of Deaconess Knapp's pupils in Tokyo has been appointed by the government assistant professor of political science in the Imperial University and is being sent abroad for five years to make a careful study of social and industrial conditions. Deaconess Knapp has written to the Archbishop of Canterbury about him, saying that she can think of no better way by which Japan can be immediately benefited than by introducing this Japanese to groups of social workers who combine earnest Christian faith with expert knowledge. He is an earnest Christian, thirty-five years old.

Next year Deaconess Knapp is to have a class of fifteen selected students in Saint Paul's College, many of whom are preparing for Holy Orders.

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

The Venerable F. B. Drane.
Miss Bessie B. Blacknall.
Deaconess Gertrude Sterne.
Miss Eleanor J. Ridgway.

BRAZIL

The Reverend F. T. Osborn.

CHINA

The Reverend F. J. M. Cotter
Mrs. Cotter.
Miss Venitia Cox.

The Reverend A. A. Gilman, D.D.
Mrs. Gilman.
The Reverend A. S. Kean.
Mrs. Kean.
Mr. H. F. MacNair.
Mr. W. M. Porterfield.
Deaconess K. Putnam.
Deaconess K. E. Scott.
The Reverend J. K. Shryock.
Miss M. B. Sibson.
The Reverend R. C. Wilson.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
The Reverend C. S. Reifsnider, LL.D.
Miss M. D. Spencer.

MOUNTAIN WORK.

Archdeacon Claiborne.

NEGRO WORK

Archdeacon Russell.
Mrs. H. A. Hunt.

PHILIPPINE ISLANDS

The Reverend G. E. Bartter.
Miss Eveline Diggs.
Mrs. A. B. Parson.

DOMINICAN REPUBLIC

Mrs. William Wyllie.



B. ST. JOHN GARVEY
Hankow
From Springfield



MARION F. LITTLE
Hankow
From Massachusetts



J. EARL FOWLER
Hankow
From Newark



MILDRED S. CAPRON
Anking
From Central New York



MILLIE E. WEIR
Shanghai (U. T. O.)
From Rhode Island



MARY E. S. DAWSON
Hankow
From Sacramento



EVELYN M. NIXON
Alaska
From New Hampshire



THE REVEREND SUMNER GUERRY
Shanghai
From South Carolina



MARY A. WASHBURN
Porto Rico
From Louisiana

RECRUITS FOR THE FIELD

THE nine recruits we present to our readers this month have gone to reinforce the staffs in Alaska, Anking, Hankow, Porto Rico and Shanghai.

Alaska: Miss Evelyn M. Nixon is a member of the parish of the Good Shepherd at Nashua, New Hampshire, and a graduate of Oxford College in Ohio. For six summers she has taken part in the work of the recreation camps of the Young Women's Christian Association. She will teach in Saint Mark's Mission, Nenana.

Anking: Miss Mildred Stead Capron will be connected with the business office of the mission. She is a graduate of the Oneida High School in Central New York and the Chandler Secretarial School in Boston. As a young girl she was a member of Saint John's Church, Oneida, New York, but at the time of volunteering for China she was connected with the Cathedral parish in Boston.

Hankow: Miss Mary E. S. Dawson comes from Sacramento. She is a graduate of Sacramento and San Francisco schools and has taught for the past five years in California. She is the daughter of the rector of the Church of the Advent in Oakland. Miss Dawson will teach in one of the schools of the district.

Miss Marion F. Little is a member of Saint Paul's Church, Newton Highlands. She became interested in missionary work through the rector, the Reverend T. R. Ludlow, who was connected for several years with the China mission. She has had experience in teaching and will be a member of the staff of Saint Hilda's, Wuchang.

Mr. J. Earl Fowler is a member of Trinity Parish, Bayonne, New Jersey.

He will be a physical director at Boone University. He has had experience in this work under the Young Men's Christian Association in Bayonne and other places and in the U. S. navy.

Mr. Benjamin St. John Garvey comes from Chicago. He was educated at Racine College and the University of Illinois, where he was a member of the chapel of Saint John the Divine. He, also, will join the corps of instructors at Boone University.

Porto Rico: Miss Mary A. Washburn is a native of Louisiana. She is a member of Christ Church, Bastrop, and a graduate of Pleasant Potter College, Bowling Green, Kentucky, and Tyler Commercial College, Texas. Her stenographic ability will enable her to give valuable aid to Bishop Colmore in connection with the teaching in Saint John's School, San Juan.

Shanghai: Miss Millie Elizabeth Weir has gone as a nurse to Saint Andrew's Hospital, Wusih. She is a graduate of the Rhode Island Hospital Training School, where she had the oversight of the infants' ward for some time. When she volunteered she was in charge of the Lakeside Preventorium at Hoxsie, Rhode Island. She is a member of Grace Church, Providence. Miss Weir goes to the field under the United Thank Offering.

The Reverend Sumner Guerry is a son of the Right Reverend W. A. Guerry, bishop of South Carolina. He was educated in Porter Military Academy and the University of the South. Mr. Guerry was ordained to the diaconate in the summer of 1921. For two years he had charge of one of the missions connected with the theological department of the University. He goes to engage in evangelical work,

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Reverend Charles W. Baker, our missionary among the Indians in northern California, wrote to us on December twentieth:

EVEN before the December issue reached me I heard from the article in it. A substantial gift for Christmas cheer for our Indian children came, which we invested in candy for the more remote districts. We have added one more district this year, making ten in all, covering twenty miles of the Salmon River as well as the seventy-five of the Klamath, making about five hundred children in all. On Friday night we begin the festivals and the trees and from then to New Year's Day we will be busy.

The following communication from one of the staff of Boone University, Wuchang, China, explains itself:

THE Boone Band is greatly indebted to some one, I don't know who, for a large quantity of band music, which we received this fall in a shipment of books for the Library. There certainly is sufficient to insure variety for our programme for a good long time to come. One of the college students, who is working to pay part of his expenses, is now cataloguing the titles and filing the numbers away in special envelopes for easy access.

Will you kindly convey the thanks of all the members of the band for not only the very welcome gift of music, but also for the kindly interest which prompted it?

As an evidence of some of the good work that is being done by the missionary automobiles now being provided through the appropriations of the Department of Missions to our missionary districts, Bishop Touret of Idaho writes:

ONE car will be used by the Reverend Mr. Stringfellow, who is our missionary at Blackfoot up in

northeastern Idaho. This is the first time in some years that we have had a resident minister in Blackfoot, and the mission is opening up there very well. I want the car quite as much, however, for Mr. Stringfellow to use in visiting among the Indians on the Reservation. From Blackfoot he can easily make these trips. Mr. Stringfellow will occupy himself with making a thorough survey of the situation, with the hope that ultimately I may have a resident minister on the Reservation.

Archdeacon Wyllie of the Dominican Republic was appointed by the Red Cross to find out how much damage the recent hurricane had done. The following letter to his son shows not only his standing in the community as being one chosen to go but also his powers of endurance in putting up with such life:

IHAD quite a trip to Seibo. Left here (Santo Domingo) Monday night, Macoris Tuesday morning, 4 a. m. Left Macoris 10 a. m.; arrived 3 p. m. at La Romana. Left La Romana 4 a. m., arrived at Guamata 8 a. m.; left there 8.30 a. m. on mule team with fifty marines—arrived at the river 6 p. m. to find it on flood. Nothing to eat all day—tired out. Went to bed under the cart on the road.

At dawn found the river had gone down and crossed. Got to camp at 7 a. m.; ate a very large breakfast.

Lived in a tent, slept in a tent, and had a good time. Had to buy a whole *new* outfit, shirt, stockings and a suit of clothes, I was so wet and dirty. I went for the Red Cross to see what damage the storm had done. There was no damage done in the capital, or in San Pedro de Macoris—but up through Siebo, Jovea, Sanchez and Samana a great many houses lost the roofs, and most of the old shacks were blown down. No lives were lost.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

AFFILIATION WITH HUNGARIANS

“15,000 Hungarians join Episcopalians”—Such was the headline which appeared in the leading daily papers two months ago. Last April, Dean Nanassy, of the Eastern Classis of the Hungarian Reformed Church in America, came to our office. He presented a document signed by twelve Hungarian ministers requesting to be taken into our Church. Since then we have worked carefully and thoroughly, assisting the eight bishops concerned in bringing the matter to a satisfactory and statesmanlike conclusion. On October nineteenth, the Agreement of Affiliation between this daughter of the Reformed Church of Hungary and our own Church was duly signed by the bishops of Newark, Bethlehem, Pennsylvania, New Jersey, Harrisburg, Southwest Virginia, New York and Connecticut, the secretary and field director of the Foreign-Born Americans Division representing the Presiding Bishop and Council, twelve Hungarian Reformed clergy and sixteen Hungarian laymen representing fourteen Hungarian parishes. Since then the bishops are receiving one by one the several Hungarian parishes under their jurisdiction and care. As soon as the canonical requirements are filled the Hungarian clergy will be ordained to the diaconate and priesthood. This great step is a matter of affiliation with us, not absorption by us. We are not trying to press them into a mold peculiarly Anglican or Anglo-Saxon, as Protestant Episcopalians. They are to maintain the religious customs under which they were brought up.

The Home Church, with Calvinistic doctrine, with bishops and a Hungarian liturgy, has comprised a large part of the Hungarian nation since the Reformation and has had close relationship with the Church of England. The Reformed Church of Hungary, because of the results of the war, was forced to direct its churches in America to seek affiliation with some American Church, and the Eastern Classis has sought us. This was the direct result of the Lambeth pronouncement on Unity. They turned to us because they, like us, believe in the central importance of the Sacraments. The essential contact that brought about and has kept going the whole matter was the simple Christian fellowship that arose between their dean and the rector of our Church in the town in which he lives, namely, the Reverend W. Northey Jones.

This affiliation means that from 15,000 to 25,000 men, women and children of Hungarian birth or parentage are thus brought into effective touch with American life and our American Church. In those places where these Hungarian parishes are our clergy and lay people should at once make unassuming friendly contact with these our new-found brethren.

A MANUAL for Leaders of classes or discussion groups using *Foreigners or Friends* is now out. It is important that plans should be made at once for the use of this handbook by selected groups of men or women ready to do the work in all our parishes where there are any foreigners whom we can make into friends.

EDUCATIONAL DIVISION

DEPARTMENT OF MISSIONS

William C. Sturgis, Ph.D., Secretary

I HAVE to apologize for a careless mistake in the November issue of this page. I there called attention to what I had taken to be a new volume of Miss Applegarth's admirable stories for children. More careful examination shows that it is merely a new edition of the former two volumes of primary and junior stories.

We have recently purchased a number of new folding wall-maps for loaning purposes—only one of each, as the cost prohibits a larger supply. These include Asia, Africa, South America, China, the Philippine Islands, the Hawaiian Islands, the West Indies and Alaska. They vary in size, but each is large enough for practical use in class-demonstration. The prices range from \$3.50 for the West Indies to \$11.50 for China, and we can order them for delivery at cost. Any parish or group that makes a business of mission-study should have the whole set, costing about \$55.00. Preparatory to our study of the Negro during the coming season, I have in mind a reproduction, in some form, of the excellent map of Liberia prepared by Mr. George Gordon King. At present we are without any adequate map.

Apropos of this, class-leaders are beginning to send in inquiries as to whether Bishop Bratton's book will be ready in time for them to prepare for its use at the summer conferences. All I can say is that two of the proposed seven chapters are now finished in manuscript and are in my hands; that another is nearly completed; and that the author has been asked to finish his part of the work by February fifteenth. Six weeks should suffice to see the book through the press; so the book should be ready for delivery in April.

The demand for missionary plays is steadily increasing and the sales for 1921 surpassed all previous records. Many people are trying their hands at this form of writing, and with varying degrees of success. I am always glad to examine manuscripts of missionary plays and pageants; but, in order to be passed on by the Educational Division of the Department of Missions, they must be distinctly missionary, in the technical sense. Plays and pageants of a general character come under the Commission on Church Plays and Pageants of the Department of Religious Education, and should be submitted to that commission and not to me.

The library is constantly being asked to furnish pictures and biographies of the early bishops of the American Church, and finds it impossible to do so. The custom of publishing portraits of eminent men was not so generally observed in the early days as it is now, and such portraits are exceedingly difficult to procure. It would be a great service to the library if those who have material of this kind and are willing to part with it would so notify us. We might be able to purchase such volumes or portraits, or the owners might be willing to place them in the security of the Church Missions House as a gift or as a loan. In this way we might gradually secure an unique and priceless collection of portraits and biographical material covering the whole American episcopate. Such material would, of course, have to be added to that which, because of its value, is never allowed to be taken out of the building; but it would be a permanent and invaluable feature of the library.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

COMPARISONS

THE Presiding Bishop and Council appropriated \$120,000 for the work of the Department of Religious Education during 1922. This is three times as much money as was spent by the General Board of Religious Education in 1919.

The following shows the growth of the work in two years:

1919.	1921.
1 Student pastor	8 Student pastors
2 Week-day schools cooperating with public schools	30 Week-day schools cooperating with public schools
2 Normal schools	18 Normal schools
8 Summer schools	27 Summer schools
About 50 men and women associated with the work of the Board, giving volunteer service.	Over 200 men and women, members of Commissions and thus associated with the work of the Department, giving volunteer service.

The Church Sunday School pupils increased 24,000 in 1920 over 1919; the teachers, 1,700.

STUDENTS IN COLLEGE

AN army of young men and women are in our colleges and universities this year.

In the seventy-five largest colleges and universities there is a total enrollment of 197,081 students. Of these, 57,000 are women.

The increase in enrollment of this year over last is striking. There are 14,000 more students enrolled this year than last, of whom 4,000 are women.

The institution having the largest enrollment is the University of California which reports 10,466 students. Next to California is Columbia University where there are 9,652 students.

The above figures do not include summer schools, evening or extension students.

A STUDENT PASTOR FOR THE UNIVERSITY OF CALIFORNIA

On the recommendation of the Department of Religious Education, the Presiding Bishop and Council made an appropriation to assist the diocese of California in maintaining a student pastor at the University.

With this action the Department is now assisting in maintaining one student pastor in each of the eight provinces. These men are called "Student Inquirers". While each pastor is at work in his particular institution, he is using his college as a field of investigation. Such questions as the following are considered by these eight pastors with the hope that conclusions may be

reached that will be of value to all clergymen working with students:

How much time can be secured from students for classes and discussion on religious questions?

What religious subjects command the interest of students?

How shall the Christian message be interpreted to meet the needs of undergraduates?

How can missionaries, ministers and Church workers be recruited?

What are the best ways to command the help of faculty members who are Churchmen?

How can the student be kept in contact with the local parish?

These are only a few of the questions under consideration.

The new student pastor at the University of California will therefore have two objectives: he will aim to know personally every one of the 1,064 students who have registered as connected with the Episcopal Church; he will develop the unit of the National Student Council which is known as "The Saint Mark's Society"; he will provide study and discussion classes and be on constant watch for young men and women who show an interest in the Church and a capacity for leadership as ministers, missionaries, or lay-workers.

The second aspect of his task will be coöperation with the student inquirers of the seven other provinces. He will meet with them several times each year and discuss the answers to the questions studied by the inquirers as illustrated above.

Bishop Parsons's outline of the task is inspiring. In the request for an appropriation he says:

"The university is, as you know, next to Columbia the largest in the country. I am not sure that for regular students it is not larger than Columbia itself. It is a microcosm of the state. It offers a very wonderful field for the study of every phase of student life in great universities. In addition, it has the idiosyncrasies and spe-

cial characteristics of the Pacific Coast so that it seems a peculiarly favorable and strategic point for an inquirer. I have felt that the man who takes this position would be not only chaplain for the students at Berkeley and have that as his special field for the study of the student problem but that he would also be in an admirable position to take leadership in the whole student work in California. Stanford is near at hand and offers some very interesting characteristics. I take it that a man of ability working at Berkeley will be able to study the situation at Stanford and perhaps make some real contribution from the conditions there to the whole student problem."

ANNUAL REPORT OF THE NATIONAL STUDENT COUNCIL

In accordance with the vote of the Presiding Bishop and Council, the National Student Council made its annual report at the December meeting. The report covers thirty-two pages. It shows that there are units of the Council in forty-nine institutions. Forty of these units have sent in detailed reports of their work. These reports have been re-assembled by Mr. Micou under such headings as: "Church Extension of Students," "Social Service," "Meetings," "Care of Students from Abroad."

The report shows two maps of the United States. One has 2,500 dots, each dot representing ten students. The states of New York, New Jersey and in New England are covered by a black mass of dots. The next conspicuous mass is for the University of California.

The second map shows the location of the units of the National Student Council.

This report will be sent upon application to the Department of Religious Education.

YOUNG PEOPLES' SOCIETIES

REQUESTS are coming to the Executive Secretaries of the Presiding Bishop and Council for information about Young Peoples' Societies, Leagues, or Fellowships.

The war brought forward the young life of the nation. Thousands of young men and women found it possible to invest their interests and enthusiasm in national movements. The activities of fathers and mothers in national war work seemed to be contagious, and young men and women turned to the Church as a medium by which they could widen the scope of their interests and put themselves into high service for the community.

Before the war, the young people of Michigan and California and a few other dioceses had organized societies. With the close of the war these societies received innumerable requests for information.

At a conference of the six Executive Secretaries, Doctor Gardner was requested to gather and arrange all the material which could be secured concerning Young Peoples' Societies and their development.

During the last few months he has secured over one hundred reports. All of this material has been laid before the Executive Secretaries and they have authorized the publication of a bulletin which will appear at the beginning of the new year. This bulletin will contain copies of programmes, methods of organization and descriptions of meetings.

There will be such a variety of suggestions that every rector will be able to find something that will help him to interest and organize his young people.

The reports show conclusively that the young peoples' movement depends upon leaders. Where there is a young man or woman of vision and initiative, a successful programme and organization results. The young peoples' movement therefore would seem to depend upon how far the Church is able to produce leaders who have the genius to see the needs of young people within the Church and meet those needs by hard work and unflinching effort.

The correspondence on the subject of Young Peoples' Societies shows a considerable desire for national and provincial organization. In the Second Province a committee is preparing a provincial organization. In the Fourth Province there is considerable provincial consciousness which grows out of the summer school at Sewanee.

It is the hope of the Executive Secretaries that any movement for a national or provincial organization will develop slowly. The bulletin described above should first be read and studied. Parochial and diocesan organizations should then be developed. Leaders should assemble in our summer schools and diocesan and national conferences; the attempt at national organization should wait for strong and healthy parochial and diocesan organization under inspiring and consecrated leadership.

PAGEANTRY

MRS. Donald Pratt, secretary for the Commission on Pageantry, reports that Drama Councils have been organized as follows:

- Diocese of Massachusetts
- Diocese of Pennsylvania
- Diocese of Newark

Province of the Mid-West
Cathedral Church of Saint John,
Quincy, Illinois.

Saint Luke's Parish, Chelsea, Massachusetts.

The work of the Commission on Pageantry was commended in *The*

Literary Digest, October 15, 1921, and Mrs. Pratt was quoted in reference to the revival of pageantry in the Church.

Those desiring information should address Mrs. Donald Pratt at 289 Fourth Avenue, New York, N. Y.

MISSION STUDY BOOKS

For Those Who Are Working With Boys and Girls

MISS WITHERS has sent a communication to all the leaders of the Church School Service League calling their attention to the new plans for mission study in Epiphany. These plans are made for all who are members of the Church School. All leaders of organizations [Girls' Friendly, Candidates Classes, Junior Brotherhoods, Order of Sir Galahad, etc.] which include boys and girls of the Church School are asked to cooperate in advancing the study of these courses.

Miss Withers says: "It is now time to make your preparation for the Mission Study Block if it is to be in the Epiphany Season. If you have not used *Down the Garden Path* for your Primary Cycles, I would urge you to

do so. The six lessons are on the five fields of service, and serve to make clear in the minds of children the distinction of each field. If you have used these lessons, Applegarth's *Primary Missionary Stories* takes their place. These stories are charming though not written especially for children in our Church."

The books listed are the following:

Cycles I and II, ages 4-7: *Down the Garden Path*, 40c, or Applegarth's *Primary Missionary Stories*, 75c; *Helps*, 25c.

Cycles III and IV, ages 8-11: *The Call of the King*, 30c; *Helps*, 10c.

Cycle V, ages 12-14: *Tales of the Great South Sea*, 35c; *Helps*, 25c.

Cycle VI, ages 15 and over: *Attention*, 40c.

RELIGION IN THE HOME

THE Pittsburgh Conference of Leaders requested the Department to organize a commission on Religion in the Home.

This has been done and the Reverend James Lawrence Ware of Pennsylvania has been appointed chairman. Mr. Ware is the field secretary of Religious Education in the province of Washington.

The work of this commission is to cooperate with the clergy in studying the cultivation of religion in the home by family prayers, devotional readings, observance of anniversaries and by any methods that will bring a recognition to the vital place which religion should occupy in the home. This commission will investigate the work of the home departments in other communions, es-

pecially those which encourage study by children and adults who are unable to attend church in both the rural sections and city homes.

The commission is requested to cooperate with the General Board of Religious Education of the Church of England in Canada which has developed the "Sunday School by Post" by which religious instruction is carried into 17,000 homes. The Church in Canada has been particularly active along these lines. In November, 1920, we had the privilege of telling in this department of a Sunday School Mission Caravan which visited fourteen Anglican Church districts. Demonstration classes were held, Sunday Schools started, and a great deal of work of practical value accomplished.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

THE SOCIAL OPPORTUNITY OF THE CHURCH- MAN—A REVIEW

By the Reverend Samuel Tyler

IS "epoch" too strong a word to use in connection with the appearance of the little volume which bears the above title? I think not. For this modest work is the first textbook to be issued by the Department of Christian Social Service, and textbooks are what is needed in pioneer work such as that which confronts that Department. The Church has to be educated to the meaning of the task which challenges this youngest branch of the Church's threefold mission; and "education" means study, as well as practical work in the field of Christian Service, and an educational programme calls, as we have suggested, for textbooks. Hence it is that the appearance of the first of many textbooks can properly be spoken of as marking an epoch in the life and work of this department of our Church.

Now as to the book itself. It is an unpretentious little work. It makes no claim to especial originality. A note before the opening chapter modestly announces that many books and pamphlets have been used in the preparation of this volume, and that the authors have been solicitous to give credit where credit is due. And it is well, in such an uncharted field as Church Social Service, to have modesty and open-mindedness and an absence of definitive direction characterize those who are undertaking to lead into the new and difficult country.

The book is divided into seven chapters, each one intended to be the subject for a session of a parish discussion group, in a series of seven weekly meetings—the programme of the Department for this year, centering about the formation of such parochial discussion groups during Lent or at some other time.

The chapters are entitled: *The Kingdom of God, Fellowship as a Christian Principle, The Law of Service, The Housing Problem, Industry, The Wards of Society, and How to Get to Work*. It is obvious that the first three chapters deal with the general principles underlying Christian Social Service—with the background as it were—while the second three have to do with specific problems calling for the application of these principles, leaving to the last chapter a consideration of how to put a parish to work on its social service job.

The authors of this pioneer work rightly feel that before Churchmen can intelligently consider their social responsibility toward specific social conditions or problems, they must know why they, as Christians, and the Church of which they are a part, should be concerned with these social questions. We cannot expect interest or action on the part either of the clergy or laity unless there is understanding as to the reason for the Church's being called upon to pray

about and study about and then forcibly act about these great social questions which bulk so large on our present-day horizon.

It is wise then to begin this study of the social opportunity of the Churchman by showing the *raison d'être* of the social movement within the Church. In very plain and simple fashion the social service issue must be raised with those who are just beginning to realize that such an issue exists, and while the principles of the Christian religion, and the implications contained in them, as given in the opening chapters, are true and to the point, I wish they had been treated in a somewhat simpler, more definite and, if I may say so, less academic way. I fear that the ordinary layman will find the line of reasoning a bit difficult to follow. He would be glad for more easily discovered pegs upon which to hang the different points as they are made. I could wish that the basic truths of the Fatherhood of God and the Sonship and consequent Brotherhood of men, with the illustrative material from the life and teaching of the Christ, had been worked out somewhat more clearly and simply, and that they had led up to the idea of the Kingdom of God, rather than that the Kingdom idea with its emphasis on relationships God-ward and man-ward, should stand so nearly at the opening of the first chapter as it does.

However, I may be too careful in my desire for a most elementary and self-explanatory treatment of the truths underlying the social responsibility of the Christian Church, and surely, with the spirit and general position of the opening chapters of the little volume we are considering, I am in entire accord.

The first chapter brings out clearly the changed attitude of the Church toward social problems and their solution, in the references which are made to the declarations of the last Lambeth

Conference, and to the report of the Archbishop's Fifth Committee of Inquiry on Christianity and Industrial Problems, published in England in 1919. Considerable space is also rightly given to a statement concerning the first of three outstanding social principles which Jesus taught and exemplified, namely: the sacredness of human life and personality. The other principles—those of fellowship (brotherhood) and service—are treated in the two chapters following.

The truth of the sacredness of human life and personality flows from the fact of the Fatherhood of God and establishes at once a standard for the treatment of men, either by individuals or by society. The human soul, the author maintains, possessed, as it is, of potentialities which only the infinite power and love of God can accurately appraise, must be given every opportunity for self-revelation. The denial of this opportunity becomes a most serious offense against which the Christian Church is bound to protest, and the question is raised: Dare the Church array itself against those practices and tendencies which are at present disregarding the sacredness of human life and personality? We shall arrive at the answer God would have us make to this challenge, we are told, only when Christians everywhere take it upon themselves to give earnest and prayerful thought and study to the great fundamental problems of human relationships which our own times have so critically accentuated.

And to the fact that the Episcopal Church is at least beginning such study this little book is a witness.

Another helpful point which is made in the opening chapter of our book is to the effect that the teaching of our Lord gives to men not hard and fast rules which may be superseded under changed conditions of life, but a spirit which is perennial and by which the institutions and conditions of any time may be judged.

Department of Christian Social Service

If only the Christ spirit can be given to a man, it carries within itself under any circumstances the power and principle of right judgment.

This leads me to say that a recognition of this basic fact concerning the nature of Christ's teaching will guard against a not uncommon tendency to expect from the Church a definite programme—let us say—for the conduct of this or that industry, in which, it is charged, abuses exist.

While in some instances transgressions of social and moral laws may be so open and flagrant as to admit of no question concerning the need of change, yet, in general, it is not the duty of the Church—much less of the individual clergyman—to set forth a specific programme for the conduct of business. Rather the Church should endeavor to make those in authority feel the truth of Christ's universal principles—leaving to them the task of working out a truly Christian programme in their particular industry.

Chapter second brings into relief the second of the three great spiritual principles enunciated by Jesus—that of fellowship or brotherhood. In point of logical order, this truth should really have preceded that of the sacredness of human life or of the soul. Out from the fact of God's Fatherhood issues the truth of the kinship of all men.

Christians, in particular, are members of a Society—a brotherhood where loving coöperation in distinction from selfish competition is the dominating influence.

Fellowship is a word much in use today to express this idea of brotherhood and mutual relationship, and a striking passage from the Encyclical issued by the Lambeth Conference is quoted showing how prevalent and potent in the world today the idea of fellowship is, and how the loss of international fellowship during the terrible years of the war has served to emphasize its value.

Then there is raised the interesting question as to what the attitude of the Christian should be when confronted with the fact that to practice the ideal of fellowship and service under existing conditions may seem to court failure in the business or industrial world. And the answer given is as definite and true as it is to be commended as Christian counsel for these difficult times—"It is the Christian's duty to put first things first" and to proclaim and to practice the Gospel he has received regardless of consequences. We can only elect to hold to the principles set forth by our divine Lord, not because they are expedient, but because they are right."

The third chapter is given over to a consideration of the last of the three great principles of Jesus—that of service. Incidents from the life and teaching of the Master are given to show how fundamental Jesus held a life of service to be, and how contrary to Christian truth is a self-centered and passive religion. The demands which this principle of service makes upon the individual believer lead up to the difficult questions as to the pursuit of material wealth and of property rights, considered from the Christian viewpoint. Here the dominating idea is still service. Wealth, while not in itself evil, still carries within itself great dangers for its possessors, and the accumulation of wealth must, with the Christian, always be a secondary motive in life. As for property under the Christian ideal, it becomes a trust held for God. It represents not an end in itself, but another means of service.

So much then for a background against which the social responsibility of the Christian stands out clearly.

The remainder of the book is given over to illustrating the present need for Social Service by taking up the following problems: The Housing Problem, Industry, The Wards of Society and How to Get to Work.

Department of Christian Social Service

In the chapter on Housing we have a vivid picture of the way the unit of our society and civilization—the home—is being threatened by present-day conditions. As the writer points out, the home can fairly be called the germ-cell, out of which the Christian religion develops; and the influence wielded by the home upon the morals and customs of men is shown, in contrast, by a striking description of the life of some who are without homes. The individual Christian and the Church have much at stake in this matter of proper housing. Let them see to it that, as far as in them lies, the people have homes—real homes.

In the chapter on Industry we find an interesting résumé of a very complicated, delicate and difficult problem.

Chapter VI—The Wards of Society—presents a subject fascinating in interest and of great importance, and it is treated in a way that is bound to hold the attention of every reader.

In behalf of the wards of society in prison, the Master said an immortal word when, in the category of those acts fitting one for entrance into the New Life, He placed the succor of those who were in places of confinement. And the surprising thing was, you remember, that He was the one befriended—"I was in prison and ye came unto Me."

"During the many centuries since His life," says the writer, "prisons have changed. But they are still as important a part of the responsibilities of the State as ever, and the demand of our Lord can fairly be stretched to a wider application than the mere visit. It must mean interest in prisons and the knowledge about prison conditions. The duty is as pressing as ever and it is largely unfulfilled."

Yes, how grievously has society failed in her treatment of offenders against her safety and well-being. Read the tale of unbelievable torture which the small compass of this chapter unfolds, as it traces the treatment of these

wards of society down through the centuries—and the end is not yet. It makes one blush with shame!

One great step in advance, our story tells us, has been marked by the passing of the old materialistic theory, advocated by Lombroso, that the criminal represented a human type—born and made criminal in mind and body and for whom practically nothing could be done. Now we are told by modern criminologists that "this anthropological monster has no existence in fact," and, as our author says, "the criminal becomes an individual and the prison becomes a hospital as well as a place of punishment. There can therefore be hope of the possibility of reformation."

This leads to a consideration of another great discovery—that of feeble-mindedness as a contributing factor in much unsocial living. More and more the methods of the wise physician, backed by modern psychological knowledge, are being used in the treatment of this second type of wards of society. The difference which this new knowledge is making in the treatment of individuals and in the conduct of institutions is wonderful to say the least.

And this whole great subject of the treatment and care of the criminal, the defective and the other dependents in our body social, should be the object of deep interest and study and, where needed, of action on the part of the Church and of all who profess and call themselves Christians. The Master would have it so.

The final chapter considers certain aspects of Church Social Service in relation to the parish and the community, and ends with some suggestions as to how the work can be carried out. A suggestive *Manual for Leaders of Discussion Groups* has been prepared.

So we give a hearty welcome and a God-speed to *The Social Opportunity of the Churchman*. It marks a new day in the life of the Church. May it be used in every parish in the land!

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PAGEANT AT THE JUBILEE OF THE WOMAN'S AUXILIARY, SACRAMENTO, OCTOBER, 1921

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE JUBILEE IN SACRAMENTO

THE Golden Jubilee of the Woman's Auxiliary of the diocese of Sacramento was celebrated in Saint Helena, Friday, October fourteenth.

Delegates from various parts of the diocese assembled for Holy Communion at eleven o'clock. A number of friends also came from San Francisco, among them Mrs. Louis Monteagle.

The celebration was especially marked by a missionary pageant written by Mrs. Irving E. Baxter, our diocesan president, and put on in the local theatre during the afternoon. About seventy people took part in it, and it was pronounced a grand success. Five hundred people attended. All creeds and no creeds were represented, and all were alike in their praises. As the curtain was run up the stage was dark. One person representing the *Spirit of Christianity* occupied a place in the center at the back of the stage. A dim light was thrown on, which was then made brighter, and concentrated upon the figure in the center.

After a brief interlude, the Choir, led by the Cross and Flag, marched up from the back of the theatre singing *Fling Out the Banner*, and took their places at the back of the stage, where they remained during the pageant.

Mrs. Baxter gave a brief sketch of work accomplished by the Woman's Auxiliary. Then followed the episodes, ten in all.

1. Miss Sibyl Carter teaching lace-making to the Indians.

2. The work of Deaconess Pick in Alaska.

3. The work of the Reverend J. W. Chapman, D.D., at Anvik, Alaska.

4. The work of Miss Farthing in Alaska. At this point a most beautiful solo was sung, *Guide me, O Thou great Jehovah*.

5. Work among the Karoc Indians in Humboldt County, California. The hymn *The Supreme Sacrifice*, sung as a solo, followed this.

6. The United Offering.

7. The various nations paying their respects to Christianity while the choir sang *Christ for the world we sing*.

8. The forces holding back the progress of Christianity and means whereby they are overcome: ignorance, poverty, race prejudice. These are overcome by education and the Church.

9. The future Auxiliary, a band of most beautiful children coming forward and paying their respects to Christianity.

10. The world confessing that Jesus Christ is the only One Who can settle all problems, and fill all hearts with happiness.

Christianity was the one point of unity, who by fitting words from time to time, bound all the parts together into a connected story. As the different ones finished with their episode, they took their places on the stage where they remained until the close. By the time the last ones came on, the stage was filled. The crucifer and flag-bearer took their places by the side of *Christianity* and all stood as they, with the choir, sang *Jesus shall reign where'er the Sun*.

It was a thrilling sight, and the whole audience seemed moved by the spirit of the hymn. All said it was the finest thing ever given in the Church on the Pacific Coast.

THE DECEMBER CONFERENCE

THE December Officers' Conference was held in the reception room of the Woman's Auxiliary at 10.30 o'clock on the morning of December fifteenth, the following dioceses being represented: Los Angeles, Kentucky, Long Island, Newark, New Jersey, New York, Massachusetts and Southern Ohio. Preceding the conference, Holy Communion was celebrated in the chapel of the Church Missions House.

Miss Lindley opened the meeting with some announcements—in regard to Miss Emery's book, *A Century of Endeavor*, which is now ready and may well be placed in parish and community libraries; and in regard to the next Officers' Conference, which will be held on January nineteenth, on the subject of the United Thank Offering.

Reports were made by Miss Winston, chairman of the Emery Fund Committee, who said that the Fund had reached the sum of \$86,556.73, with a possibility of another \$3,000 to be added later; and by the secretaries of the Woman's Auxiliary at headquarters, who told of their work. Miss C. Tree, of the Woman's Auxiliary of Canada, was introduced and brought greetings from her society.

The subject of the conference was *A Review of the Foreign Field*. Miss Elizabeth Matthews of Southern Ohio told of her visit to Honolulu, Japan and China, giving interesting details in regard to each field. She reported the Hawaiian Islands as a most promising field. The girls of the Priory School are of different races and mixed races. They speak English, and the teachers live with them in the school, coming in contact with them at all points in their daily lives. The morning service each day at the cathedral, where the boys of the Iolani School and Trinity Mission for the Japanese and girls from the Saint Andrew's Priory crowd the building

to overflowing, is a most affecting sight. The influence of this work is felt throughout the islands and even in China and Japan.

In speaking of Japan, Miss Matthews emphasized the need of the library at Saint Paul's, Tokyo; of the new hospital buildings for Saint Luke's; and of more room greatly needed for Saint Margaret's, where the girls should have a playground. She spoke particularly of the work of Deaconess Knapp who is exerting a strong Christian influence in Miss Tsuda's School as well as in her classes for Japanese business men who come to her to learn English. Miss Matthews spoke of the difficulties of the dual government in Japan; of the status and treatment of women, which undermines all domestic life. She suggested that everyone read the articles in *The Atlantic Monthly*, *Are We Fair to Japan?*, and Bishop Tucker's pamphlet on *Missionary Problems and Policies in Japan*.

In China, Miss Matthews visited Peking, Wuchang, Wuhu and Shanghai. She spoke particularly of the wonderful atmosphere of Boone University and the splendid work of Miss Mary Elizabeth Wood at her library in Wuchang, where she is training young Christian Chinese to be the future librarians of China. Miss Matthews spoke also of Saint Hilda's, of the pioneer work of the Sisters of the Transfiguration at Wuhu, and of Mrs. Lee's industrial work in Anking; of Saint John's and Saint Mary's, Shanghai; the Church of Our Saviour in Shanghai with its beautiful architecture, strongly Chinese, and its active self-supporting Chinese congregation. In closing, Miss Matthews said she felt that the Christian Church is the only agency through which a national consciousness can be successfully evolved in China.

The December Conference

Doctor Sturgis, who was the second speaker, gave some of his impressions of Christian work in the Far East. He feels that the American Church has a special call to work in India now. The Church of England needs help in its tremendous task. The time is ripe for a greater missionary endeavor—should we not make this need our opportunity?

In the Philippines, the two great needs are to touch the Filipino population, many of whom are drifting into agnosticism, and to reach the northern native tribes of Igorots, Kalingas and Ifugaos. Bishop Mosher is planning work among the Filipino students in Manila, but with the exception of the work among the Igorots, the great opportunity among the northern tribes is not yet met. In the south, where we have some beginning of work among the Mohammedan tribes, is found one of the two only points in the world where our Church touches Mohammedan peoples.

The Chinese, Doctor Sturgis says, have a real affection for Americans, partly because of the return of the Boxer Indemnity, and partly because America has never asked for any concession in the Treaty Ports. The fact that the title, "The American Church", means, everywhere in China, the Episcopal Church, constitutes an enormous responsibility which we must share with the people in China.

In Japan, there must be a strong political bond between the two peoples. Saint Luke's Hospital is one of these bonds. One of the great needs of our Church in Japan is primary schools so that the children may be kept in touch with Christian teaching from the time they are four or five years old until they are eighteen. At present the Church loses the children for five years between the kindergarten and the middle school ages. The Christian kindergarten is one of the greatest powers in the Orient through which the adults can be reached.

All through the mission field our missionaries are working as though expecting to see miracles daily—and best of all, these expectations are realized!

THE JANUARY CONFERENCE

THE January Conference will be held at the Church Missions House on the morning of Thursday, January the nineteenth, at 10:30 o'clock.

The celebration of the Holy Communion which always precedes the conference will be held in the chapel at ten o'clock.

The subject will be The United Thank Offering. It is hoped that many will be present to discuss this matter, which is of especial importance during the half year preceding the Triennial in Portland.

BISHOP THOMAS of Wyoming is much elated over the report that has come to him from the Reverend Harold Johns of Jackson's Hole. During the summer months, in a town of only 100 inhabitants and the outlying ranches, Mr. Johns has been able to secure gifts amounting to \$1090 for a little Church hospital in Jackson's Hole.



AN interesting feature of the Indian convocation of the diocese of Duluth last June was the organization of an "Ojibway Brotherhood," to which all Ojibway men over eighteen years of age, who have been baptized and confirmed, are eligible for membership. The object of this Brotherhood is the extension of Christ's Kingdom among the Ojibways. The organization has its own president, vice-president and secretary, and will hold its annual meeting each year at the time of the Indian convocation. There are no dues, the object being purely spiritual. Branches of the Brotherhood will be started in every Indian mission throughout the diocese.

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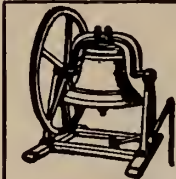
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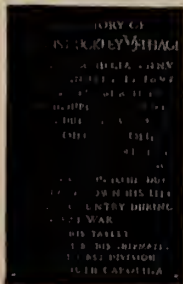
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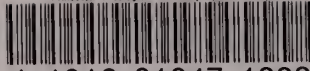
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